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EDITORIAL

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BOOK REVIEW, NEWS

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EDITORIAL

The Church by its very nature is a worshipping community. Christianity is a liturgical religion. There is much relation between its liturgy and faith. Liturgy is the surest proof of what the Church believes. It reenacts and expresses through symbols the revealed truths of our faith. It is dogmatic in the sense that it witnesses to the content of the Revelation. We are reminded of the famous dictum: 'Let the law of prayer determine the law of belief' (*lex supplicandi legem statuat credendi*) which means that the faith of the Church should accord with the age-old tradition of its liturgy. Liturgy has primacy, even in the chronological order, in the sense that the first Christians had been worshipping Christ even before the writings of the New Testament were completed and the first theological treatises appeared. The early Church had been praying to Christ even before liturgical treatises on the Person and works of Christ were written down. This means that the tradition of the public prayer is the earliest witness of the faith. Later generations regarded these fixed liturgical formulations as the authoritative guides of the faith. The apostolic liturgy is the source from which the theology and spirituality of the Church are to be developed. Liturgy is not something to be devised or restructured according to the whims and fancies of misguided theologians. These undeniable facts are completely valid as regards the East Syrian Apostolic liturgy, which has been restored in the Syro-Malabar Church.

The Syro-Malabar Church was unfortunately deprived of the use of its genuine liturgy since the end of the 16th century till its restoration in 1962. Even after its official restoration the Church failed to introduce all its items into use. Instead unauthorized and unapproved texts began to be used. In order to experience and appreciate the liturgy the faithful have to know and take part in it actively and consciously. Because of the lack of proper catechism and owing to the false propaganda against their own liturgy by the modernists ordinary faithful are in utter confusion. Therefore a thorough study in all its theological and pastoral aspects is highly needed. Therefore the forwarding letter of the 1988 document recommends: "In this regard one can never insist enough on the need to introduce, where it does

not exist, and to strengthen where it does the study of the liturgy, especially the Syrian liturgical heritage, according to the best contemporary methods, and also the present day pastoral exigencies in India. This is especially necessary in seminaries and houses of religious formation. Moreover, importance must be given to the study of the Syriac language, for the purpose of penetrating the heart of the liturgical and patristic sources of the tradition in their full, rich sense. Only through a knowledge of the total ecclesial and theological context of the tradition can the liturgy itself be fully understood. A similar penetration into the meaning of the liturgy should be provided to faithful, according to their needs and circumstances, by means of a precise and regular catechesis. One must not forget the golden principle "*lex orandi lex credendi*".

The Syro-Malabar Synod held in Rome in 1996 decided to institute a 'Research Center for Liturgy'. The opponents of the restored liturgy object that matters regarding the restoration and renewal of the liturgy should not be left to the experts, since it is destined for the common people. We are afraid whether this way of thinking has influenced the appointments to the Board of Directors of this institute. It is observed that among those who are appointed to this Board there is not even one person who has a degree in liturgy. We eagerly hope that at least one more member might be appointed, someone with a degree in liturgy and sufficient knowledge of Syriac.

In the first article of this issue, which is entitled '*Facing the People of God or Facing God with the People?*' Fr Robert Matheus analyses the reasons given in favour of facing the people during the liturgical celebrations. He gives also some points on the sanctuary veil and the cross at the top of the apse during the divine liturgy. The second article is on *The Anaphora of Addai and Mari* by Dr Thomas Mannoorampampil. He gives a brief account of the origin and structural development of the anaphora and the meaning of each part.

The third article is '*Communion of Churches: An Ecclesiological Experience of the Syro-Malankara Qurbana*'. Its author Dr Kurian Valupampil, a priest of the Malankara Church, proves that the basic idea contained in the Malankara *Qurbana* is that the Catholic Church is a communion of individual Churches. The last article is by Dr Cyrus Velampampil on the *Ecclesial Dimension of the Liturgy of the Word in the Syro-Malabar Qurbana*.

Editor

FACING THE PEOPLE OF GOD OR FACING GOD WITH THE PEOPLE?

Celebrating the Eucharist Facing the East¹

In the current of 1971 Terence Wynne, editor of *The Universe* gave in the editorial the principal arguments in favor of Mass facing the people. We can summarize them as follows:

- 1) It is in conformity with the Last Supper.
- 2) It is the custom of the ancient Church.
- 3) It is asked by Vatican II and required by the law of the Latin Church.
- 4) It has important pastoral advantages, particularly as regards visibility and audibility.

1. It is in Conformity with the Last Supper

At the Last Supper Christ certainly did not face His apostles. Fr Napier explains:

At any banquet - including the Last Supper - all the guests would have been ranged on the same side of the table, usually curved, leaving

the other side free for the approach of the servants. The idea of putting oneself opposite a guest at table could not have arisen in Christian antiquity. The communal character of the meal was rather accentuated by the contrary disposition, the fact that all the participants were together on the same side of the table².

Msgr Gamber adds following information:

Apparently Luther envisioned the scene of the Last Supper in the framework of his own time: Jesus standing or sitting at the center of a long table, the Apostles placed at His right and left. Can we positively say that this is how Jesus actually sat at the table? He probably did *not* - simply because it would have contradicted the table etiquette observed in antiquity. At the time of Jesus, and during the following centuries, no round or semi-circular tables were in use. The side of the table facing the observer remained empty: it was the side from which the food was served. The people partaking in the meal would sit or recline behind the table, in a semi-circular arrangement, resting on sofas or on a semi-circular bench. The place of honor was not, as one would expect, at the center of the table, but on its right side. The second high-

1 for more details: cf. Gamber Klaus: *The Reform of the Roman Liturgy: Its Problems and Background*; tr. Klaus D. Grimm. California-New York, Una Voce Press-The Foundation of Catholic Reform, 1993. Msgr. Gamber was co-founder and director of the Institute of Liturgical Science in Regensburg until his death in 1989. He had a doctorate in theology, a honorary doctorate in philosophy, was honorary member of the Pontifical Liturgical Academy in Rome; chaplain and secret chamberlain to the pope. The original edition in German language (*Die Reform der römischen Liturgie. Vorgeschichte und Problematik*, Regensburg, 1979) has a preface by the bishop of Eichstätt, the French one by Card. Ratzinger, the English one by Gerard Calvet, Abbot of the Monastery of St. Madeleine, France and a testimonial by Msgr Wilhelm Nyssen, professor of Byzantine studies in Germany.

2 Fr Michael Napier (superior of the London Oratory), *The Clergy Review*, August 1972, p. 627

est place of honor was at the opposite end of the table. This seating arrangement is depicted in all the oldest illustrations of the Last Supper³.

The participants in the Last Supper in any other feast were not concerned at whom they were facing, but they were only concerned that they were facing the temple of Jerusalem⁴. This practice of orientation towards a sacred place is common in all religions. Professor Vogel comments:

Orientation is a constant and universal religious phenomenon. As regards the precise direction which must be adopted, religions can be divided into two groups:

(a) the first includes cults which adopt an orientation of a 'geographical' or local nature, varying in consequence according to the region in which the believer lives: thus Islam prescribes turning in the direction of the kaaba of Mecca, and Judaism requires its members - if they find themselves outside the limits of the Temple - to turn towards the city of Jerusalem.

(b) in the second group are cults which practice an orientation of an astronomic (*versus*

solem orientem) or cosmic nature: these include most classical religions and Christianity⁵.

Thus at the Last Supper, Christ and the apostles faced all the same direction, because of its special sacred signification, something we imitate in our liturgical celebration.

2. It is the Custom of the Ancient Church

We hear or read often that in the early Church Mass was celebrated facing the people⁶. So, it is not an innovation, but a restoration. It is therefore good to find out if this claim is based on reality or if it is only an excuse for introducing a new practice. As a matter of fact neither in the East nor in the West there has ever been a practice of celebrating while facing the people⁷. Martin Luther was the first to recommend it, although he himself never practised it so as not to scandalize the people:

Here we retain the vestments, altar, and candles, until they are used up, or we are pleased to make a change. But we do not oppose anyone who

3 v.g. mosaic in San Apollinare New Church in Ravenna (AD 500); the representation of Jesus sitting behind a table surrounded by the apostles dates from the 13th century. Quotation from Gamber: *The Reform...* p.139. The place of the host was actually in the center of the table; the place of honour was at his right. The table of honour was in the center where no more than three sat, while at the other tables six or seven guests sat. cf. R. Matheus: *Palestine in Jesus' Time*, Kottayam, Oirsi, 1998, p. 190f.

4 cf. R. Matheus: *Palestine in Jesus' Time*, p. 364 (orientation of the synagogue), 372 (orientation during prayer). In part 1, chapter 2, p. 14 is explained how in the Jewish view of the universe Jerusalem, especially its temple, was considered as the central point of the earth. All other places of the earth were indicated according to their position relative to this centre

5 Prof. Cyrille Vogel: "L'Orientation Vers l'Est du Célébrant et des Fidèles Pendant la Célébration Eucharistique" in: *L'Orient Syrien*, vol. 9 (1964), No 1, pp. 3-37

6 Parecattil Card Joseph: *Syro-Malabar Liturgy as I see it*, tr. K.C. Chaiko, Ernakulam, 1987, appendix, p. 16: "As for tradition, both in the Churches of the East and the West the Eucharist used to be celebrated facing the people in early centuries. The Latins have already gone back to that sound tradition"

Fr. Cuthbert Smith in *The Universe*, 5.3.1971: "The so-called "Basilican" arrangement can be seen today in scores of ancient churches up and down Italy and in other parts of the ancient world. From all this, it will be clear, I think, that celebrating Mass facing the people has nothing to do whatever with the Protestant Reformation, but it is the ancient custom of the Catholic Church"

7 cf. G. Klaus: *Theology Digest*, Vol. 22, No 2 (Summer 1972), p. 154

would do otherwise. In the true Mass, however, of real Christians, the altar should not remain where it is, and the priest should always face the people - as Christ doubtless did in the Last Supper. But let that await its own time⁸.

His disciple, Martin Bucer, introduced it in Strassburg. Cranmer published in 1552 a new edition of the Book of Common Prayer in which he removed all reference to the Real Presence, communion is to be received in the hands, altars are replaced by tables, the priest has to stand at the north side of the table in view of the people to avoid any appearance of a sacerdotal posture⁹. Douglas Harrison, Anglican Dean of Bristol said: "So, mass, priest, and altar are replaced by Lord's Supper, minister and Holy Table, and the westward replaces the eastward position of the celebrant"¹⁰. Cranmer he himself explained it:

First the form of a table shall more move the simple form of the superstitious opinions of the Popish Mass unto the right use of the Lord's Supper. For the use of an altar is to make sacrifice upon it; the use of a table is to serve men to eat upon¹¹.

In making this statement Cranmer did no more than voice the common opinion of all the reformers. Thus the abandonment of the eastward position and the adoption of a table in place of an altar signified the rejection of the Eucharist as a sacrifice. Hugh

Ross Williamson, a convert from Nonconformity to Anglicanism and then to Catholicism confirms this:

The Nonconformist, which is the true Protestant arrangement, had, moreover, a definite doctrinal significance. It was the liturgical witness to the belief that Holy Communion was nothing more than a family meal around a table and not a mystical sacrifice in which the priest, by the miracle of transubstantiation, offered on behalf of the congregation the true Body and Blood of Christ to God before distributing the 'food of immortality' to the worshippers.

The bitter seventeenth-century struggle between Archbishop Laud¹² and the Puritans centered here. What is often represented as Laud's attempt to restore 'dignity and decency' to Church services was, in fact, his determination to make the 'Holy Table' into an 'Altar'. And this had to do with doctrine, not with dignity¹³.

Even today, all the Orthodox Churches and many Lutherians and Anglicans celebrate turning towards the East. During concelebration among the Byzantines the main celebrant stands before the altar and the concelebrants at his left and right, never at the back side. Professor Vogel writes:

There was never any question of placing the celebrant *versus populum* with the aim of deepening the participation of the faithful in the celebration. The idea that the congregation must see the liturgical actions in order to play a more effective part is a modern idea (the desire to see the Host, which originated in the Middle

8 "The German Mass and Order of Worship", chapter "The Sabbaths for the People" (1526) in: *Luther's Works*, Vol. 53. Liturgy and Hymns, ed. Ulrich S. Leupold, Philadelphia, Fortress, 1965, p. 69

9 Francis Clark: *Eucharistic Sacrifice and the Reformation*, Westminster-London, Newman Press-Darton, Longman & Todd, 1960, p. 187, 200

10 Douglas Harrison: *The First and Second Prayer Books of King Edward VI*, London, 1968, p. vi

11 cf. Michael Davies: *Cranmer's Godly Order*, Devon, 1976, p. 97

12 forefather of Anglo-Catholicism, tried to reintroduce some traditional practices in Anglican liturgy

13 Hugh Ross Williamson: *The Walled Garden*, London, 1956, pp. 164f.

Agēs, originated from other causes). In the ancient Church (and in the Eastern Churches today), to participate in the liturgy means that each category of person taking part should say the words and carry out the actions allocated to it (the sacred ministers, the choir, and the people), and not to follow every action of the liturgy visually. The celebrant neither faced the people nor turned his back to them, but faced the east¹⁴.

The new orientation was introduced in Catholic circles in youth movements in Germany. Its leaders, from their observation that in ancient Roman basilicas the altar was facing the people, thought that such was the early Christian tradition¹⁵. The real reason of this orientation in these basilicas (most of the ancient churches in the West, t.i., Rome and North Africa) is the fact that their entrance door is turned towards the east¹⁶, while in other churches (in the East) the apse is in the East side. From the end of the fifth century on, practically all churches had the apse at the East end. The Roman basilica's are reminders of the past¹⁷. In the altar Missal "of St. Pius V", published shortly after the Council of Trent, and therefore called "the Tridentine Missal", a rubric envisages the case of a celebration facing the people: "an altar *facing east* towards the people."¹⁸

The practice in the early Church was to pray while facing the East. St. Augustine:

When we rise to pray, we turn east, where heaven begins. And we do this not because God is there, as if He had moved away from the other directions on earth ... but rather to help us remember to turn our mind towards a higher order, that is, to God¹⁹.

In some liturgies the deacon invites the faithful to do that. In the anaphoras of St. Basile and of St. Mark in the Coptic liturgy he says: "Look towards the East." We find the same in the description of the liturgy in the *Apostolic Constitutions* (400): comparison of its two texts shows that turning towards the east has the meaning of turning towards the Lord²⁰.

The Eastern Churches have the characteristic of being faithful to their traditions. Fr. Jungman writes about them:

The different Oriental rites have never countenanced the practice of celebrating the liturgy in this position [facing the people]. This is worthy of note because these rites have generally preserved the primitive, traditional practices of the Church most faithfully and because they have retained to this day a very active and close participation of the laity²¹

The Christians were "praying in the direction of the rising sun", "facing the light" witnesses Tertullian in the second century. The sun was seen as a symbol of the risen Lord, who had gone up to heaven and who

14 C. Vogel: *L'Orientation*.... pp. 13f.

15 the author of this article has seen in Rome priests making a whole circle with the consecrated species during elevation. They must have seen the pope doing it, and started to imitate it, not knowing that it is a particularity of the papal Mass

16 following the model of the temple of Jerusalem and some other ancient temples, cf. Ez.8:16

17 C. Vogel: *L'Orientation*.... pp. 15f., 23. St. Paulinus, Bishop of Nola (5th century) reports that usually churches were built with the apse facing the east

18 sectio 5: 3, the rubric says that in this case the priest should not turn around for greeting the people

19 cf. St. Augustine (+ 430), *Sermon of the Lord on the Mountain* 2:18 (PL 34: 1277)

20 liturgies: cf. Dölger: *Sol Salutis*, 1920; *Apostolic Constitutions* II:57:14; II:8:12:2 (PG 1)

21 Joseph A. Jungmann: *The Early Liturgy*; London, 1966, p. 138

would come back from there (Mt.24:27: "For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man"; cf. Ac.1:11: "This Jesus ... will come in the same way as you saw Him go into heaven"). Professor Vogel explains that this was not a direct borrowing from pagan cults worshipping the birth of the unconquered sun, which marked the winter solstice (around 25 December); it was due to the pervasive influence of the cultural milieu in which the early Christians found themselves²².

It was also a reaction against the Jewish practice of praying in the direction of Jerusalem and building their synagogues oriented towards the holy City: the East symbolised the heavenly Jerusalem, in contrast with the earthly (Jewish) one²³. Once adopted, the practice was invested with inspiring Christian symbolism, but warnings were given against any confusion between orientation in Christian and pagan worship. St. Leo the Great ordered that even appearance of a parallel between both must be avoided: Christians worship not the sun-king, but the King of the sun because the

sun itself was created by Christ.

The ancient Christians found a rich and meaningful symbolism in this orientation. Our Lord had faced the west while redeeming mankind upon the cross²⁴ (Golgotha was in the East of Jerusalem); by looking towards the East we are actually facing Him, something very appropriate since the sacrifice of the cross is made present in the Eucharist. The unvincible Sun of paganism became a symbol of the Christ, the victor over death and sin. He is the Sun of salvation, the Sun of justice²⁵.

A cross was affixed on the East wall indicating the direction of prayer²⁶. In the fourth century, after the persecutions, the entrance of churches was built on the east side; the altar than was oriented towards the entrance. This doesn't mean that the priest faced the people, since they also turned towards the east during prayer. They did not turn the back towards the altar; rather they stood in the side naves, men on one side, women on the other, with the altar at their left or right, forming a semi-circle open towards the entrance, which would be kept open, and the celebrant stood at its vertex²⁷.

22 Tertullian (+ 222): *Apologeticus* 16 (PL 1:426); *Against Valentine* (PL 2: 515); cf. C. Vogel: *L'Orientation...*, p. 3; Jungmann: *The Early Liturgy*; p. 138

23 C. Vogel: *L'Orientation...*, pp. 6f.

24 Zc.14:4: "On that day his feet shall stand on the Mount of Olives which lies before Jerusalem on the east"

25 Mal.3:20; cf. footnote (Bible de Jérusalem): 'Justice' implies here power and victory, as in Is.41:2. The title of 'Sun of Justice', applied to Christ, has played a role in the formation of the liturgical feasts of Christmas and Epiphany

26 such a cross can be found in the upstairs of a room in the city of Herculaneum, buried by the eruption of the Mount Vesuvius in AD 79; cf. E. Peterson: *Frühkirche, Judentum und Gnosis*, Freiburg, 1959, p. 1-35; Joseph Ratzinger: *The Feast of Faith*, tr. G. Harrison, San Francisco, Ignatius, p. 141

27 cf. Gamber: *The Reform...* p.83f, 157-161; Louis Bouyer: *Architecture et Liturgie*, Paris, 1967; Vogel: *L'Orientation...*, pp 25-28; J. Braun (*Der Christliche Altar*, Munich, 1932) has proved with evidence based on his own research that from the about 150 altars dating from the first millenium north of the Alps, only two might have been used for a

When the priest addressed the congregation, as for example during the sermon, they would turn towards him²⁸.

It was a waiting attitude, expecting the return of the Lord. St. John of Damascus:

When ascending into heaven, He rose towards the East, and that is how the Apostles adored Him, and He will return just as they saw Him ascend into heaven, as the Lord has said: "Just as the flash of lightening rises from above and then descends downward, so will be the arrival of the Lord." Waiting for Him, we adore Him facing East. This is an unrecorded tradition passed down to us from the Apostles.²⁹

In the Middle Ages the altar was in the West side, people faced the East with the priest in front of them. This was a pilgrimage attitude, as the journey of the new people of God towards the new promised land. Also the lost paradise was in the East (Gn.2:8). St. Thomas Aquinas taught that the eastward direction symbolized both, the lost paradise and the regained one: "Paradise was situated in the east according to the Septuaginta version of Gen.2 and so we signify our desire to return to paradise"³⁰.

The priest is also like a shepherd, not driving his flock from behind, but leading them. They are the people of God advancing through the desert of this life to the prom-

ised land, symbolised by the east, priest and people striving together to reach the lost paradise reopened by Christ. According to a tradition Christ will return during a celebration of the Eucharist, just as several times He appeared after the resurrection to the apostles when they were gathered for communal meals³¹. So, the eyes fixed on the east, all are ready to meet Him. This turning to the east according to Origen: "symbolises the soul looking toward when the true light rises"³².

The first Christians awaited with eager the return of Christ. They knew the prophecies: "Who stirred up one from the east whom victory meets at every step? He gives up nations before him, so that he tramples kings under foot"; "And behold, the glory of the God of Israel came from the east; and the sound of his coming was like the sound of many waters; and the earth shone with his glory"³³.

In early times there was the Agape, a community meal of charity, and the Eucharistic celebration which first followed the Agape and later preceded it³⁴. During the Agape people were sitting. Once the number of faithful increased, several tables were

celebration facing the people: cf. *Catholic Encyclopedia*, New York, 1913, vol. 11, p. 305, col. 2. The central nave was reserved for the liturgical functions; people stood or sat in the side naves. Sometimes (v.g. in Ravenna) the altar was in the center of the central nave

28 St. Augustine used to invite the people to turn again towards the East after his sermons (we find it in 47 of his sermons) with the expression *Conversi ad Dominum*; cf. C. Vogel: *L'Orientation...*, pp. 11f.

29 St. John of Damascus (+ 754): *On the Orthodox Faith* 4:12 (PG 94:1136)

30 St. Thomas Aquinas: *Summa Theologiae*, II-II, Q. 84, a. 8, ad 3

31 Lk.24:36-49; Jn.21: Ac.1:4

32 Origen (+ 254): *De Oratione* 32 (PG 11:555-558)

33 Is.41:2; Ez.43:2; cf. Ps.68:34 (Greek); Zc.6:12 (Greek) fulfilled in Lk.1:78; Mt.2:2; Zc.14:4

set up, the clergy sat at one table, men and women separately at other tables. In Gal.2:12 Paul reproaches Peter for having separated himself from the Christians of pagan origin. But for the Eucharist people stood behind the priest at the altar, turning towards the east, as is specified in the *Didascalia Apostolorum*³⁵. Later the Agape was discontinued and the tables disappeared.

We can conclude this part with the famous liturgical scholar Fr. Jungman's words from an interview with the magazine *The Pastor*, shortly after the last Council: "The claim that the altar of the early Church was always designed to celebrate facing the people, a claim made often and repeatedly, turns out to be nothing but a fairy tale". He warns us also not to make of the permission to face the people "an absolute requirement". The reason why the new way of celebrating is preferred is that "above all, this represents an emphasis that has become very popular and at the same time so very one-sided and exclusive: to see the Eucharist as a communal meal"³⁶. On that we will speak later.

3. It is Asked by Vatican II and Required by the Law of the Latin Church.

We must study three documents:

- 1) The Conciliar Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* of 4.12.1963.

- 2) The Instruction on the Proper Implementation of the Constitution on the Sacred Liturgy, *Inter Oecumenici* of 26.9.1964.
- 3) The General Instruction on the Roman Missal, *Institution Generalis*, promulgated by the Sacred Congregation of Rites on 6.4.1969 and amended in the edition of the Roman Missal published on 26.3.1970.

There is not a single reference to Mass facing the people in the documents of Vatican II. The first reference appears in the Instruction *Inter Oecumenici*, No 91:

It is better (*praestat ut*) for the main altar to be constructed away from the wall so that one can move around it without difficulty, and so that it can (*peragi possit*) be used for a celebration facing the people.

The General Instruction of the Roman Missal recommends it when it speaks about the construction of a new altar (art. 262):

The main altar should be constructed away from the wall so that one can move around it without difficulty, and so that it can be used for a celebration facing the people.

This article has been misused to justify the smashing in a Cranmer-way of altars, since it speaks only the case of the building of new churches: in such cases the altar should be freestanding to make such a celebration possible. A comparison of the three

34 cf. K. Gamber: *Beracha*, Eucharistiegebet und Eucharistiefeier in der Urkirche; Regensburg, Friedrich Pustet, 1986, p. 17

35 *Didascalia Apostolorum* II:57:2-58:6 (ed. Funk) 2nd - 3rd century

36 quoted in cf. Gamber: *The Reform...* p.151

37 Encyclical *Mediator Dei*, No 66

documents reveals the way the experts of Consilium, the organ which had to supervise the implementation of the Constitution, worked:

- 1) Vatican II does not mention a freestanding altar or celebration facing the people.
- 2) Article 124 of the Liturgical Constitution states that: "When churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful". There is no mention of altars or tables.
- 3) In 1964 *Concilium* expands this sentence to include adapting old churches, brings up the subject of altars, and states that "it is better" that they should be freestanding.
- 4) In 1969 *Concilium* states in the *General Instruction* that the main altar should be freestanding, and cites as its authority its own 1964 document, which however does not state this.

So, there is no rule, rubric, regulation, or law in existence within the Roman rite stipulating that Mass should be celebrated facing the people. Already in 1947 Pius XII condemned as archeologism the practice of changing the altar into the ancient form of a table³⁷. While in Judaism altar and table were separated: the lambs were sacrificed in the temple, but consumed in the homes, the Christian altar is altar and table together. In

antiquity the word 'altar' was avoided because of its pagan connotations; only in the fifth century it started to be employed. Later it was used when speaking about the Eucharist as sacrifice, while 'table' was used to speak about the sacrament and its reception. What was acceptable before the Reformation was not acceptable after because the table had become a positive symbol of the rejection of the traditional Eucharistic teaching.

While in the whole history of the Church the altar was treated with respect, decorated with rich cloth and veiled from profane view, today it has the form of an ordinary table, undecorated, exposed to the view of all. Does it still present the altar as a sacred place? This change is made to stress that the Eucharist is a feast, in which man and today's world are celebrated. At maximum some words of Him will be added to give some moral lesson.

4. It has Important Pastoral Advantages, Particularly as Regards Visibility and Audibility.

This is the argument of the National Liturgy Commission of England and Wales:

"Celebration facing the people permits them to see the sacred action better, improves their dialogue with the celebrant and clearly indicates the unity of priest and people in the one celebration".

We have already quoted professor Vogel to the effect that the idea that the congregation needs to see everything that is per-

38 in the East-Syrian rite before every G'hanta the priest asks the people for their prayers; in the West-Syrian rite in the beginning of the service, before the anaphora and before receiving Communion; in the Latin rite before the presidential prayers (Collecta, Secreta, Postcommunio), at the beginning of the offertory and before the final dismissal.

formed in the ceremony is a modern idea, alien to the liturgical ethos of east and west. Far from deepening the attention of the assistants, it is more likely to diminish it. In the new posture there is almost no variation: many ceremonies, such as kissing the altar, blessing the offertings or the assembly, have been suppressed. In the traditional way, the priest turns to greet the people at important moments³⁸.

The existence of the iconostasis and the veil manifests that not only it is unnecessary that the congregation should see every part of the liturgical action, but even that there are parts (the most sacred ones) which positively they are not allowed to see.

Celebrating the Eucharist Facing the People: Sociological Approach

A professor in sociology, W. Siebel has written an interesting study³⁹ in which he explains the motives behind the desire of celebrating facing the people: in the traditional posture the priest was acting as the leader and spokesman of the people, as was Moses for the Jewish people. His function was, as it were, to transmit the messages (prayer, adoration, sacrifice) from the people to God. In the new posture, however, he acts as Christ Himself, especially for the re-enactment of the Last Supper, as in a religious play. Professor Siebel explains why almost all priests accepted with readiness the new orientation:

The considerable level of insecurity and loneliness experienced by the priest naturally brings

about a search for new emotional support structures. A part of this emotional support is the support provided by the faithful. Yet, this support also leads to a new form of dependency, the dependency of the actor on his audience.

In an article on "Signs of Puberty in the Catholic Church" G. Rey explains how the new orientation during mass asks for a different mental attitude from the priest:

While in the past, the priest functioned as an anonymous go-between, the first among the faithful, facing God and not the people, representative of all and together with them offering the Sacrifice, while reciting prayers that have been prescribed for him - today he is a distinct person, with personal characteristics, his personal lifestyle, his face turned towards the people. For many priests this change is a temptation they cannot handle, the prostitution of their person. Some priests are quite adept - some less so - at taking personal advantage of a situation. Their gestures, their facial expressions, their movements, their overall behavior, all serve to subjectively attract attention to their person. Some draw attention to themselves by making repetitive observations, issuing instructions, and lately, by delivering personalized addresses of welcome and farewell ... To them, the level of success in their performance is a measure of their personal power and thus the indicator of their feeling of personal security and self-assurance⁴⁰.

Siebel questions also the claim that celebration facing the people strengthens the sense of being a community: only the priest stands at the table, the faithful are in the auditorium. Usually the table is at a distance and on a podium. We must rather say that it looks as a one-man-show. Alfred Lorenzer makes a few remarks of aesthetical nature:

39 W. Siebel: *Liturgie als Angebot. Bemerkungen aus soziologischer Sicht*; Morus Press, Berlin, 1972; pp. 16ff.; quoted by Gamber: *The Reform...* pp. 85-88

40 K.G. Rey: "Pubertätserscheinungen in der Katholischen Kirche", *Kritische Texte*, Benzinger, Vol. 4, p. 25; quoted by Gamber: *The Reform...* pp. 86f.

And it is not only that the microphone picks up every breath that is being drawn, together with every other background noise. The whole scene is more reminiscent of the studio setup for a television cooking show; even the liturgical forms observed in Protestant Reformed Churches are more formal. In the Reformed Churches, the ritual became marginal, it was purposely brought to a level of simplicity and brevity. The liturgical reform (in our church) has kept the sacred rite at the center of its liturgy, while doing away with the treasure of the symbolic acts that are an integral part of it. It goes on to present awkwardly the rite as an essential process of deliberate acts; it resists on conjuring up a false sense of transcendence that confuses the physical act of doing something with the real transcendental nature of the mythos. For example, it is intent on purposely exhibiting an act which shows us every detail of the ritual of eating: you sit and watch a man awkwardly breaking the brittle Host into pieces, and you watch him how he stuffs the pieces into his mouth. Whether you like it or not, you are forced to witness the way the person chews - not always an aesthetically pleasing act to watch; you get to watch the person's peculiar way of washing down the dry pieces of the Host; you watch his way of drying and polishing the chalice with a cloth⁴¹

Mgr Gamber, after having proved that celebrating facing the people has never existed, shows clearly the new theological idea behind it:

... the new position taken by the priest at the altar - which is clearly an innovation and not a return to the practice of the early Church - is based upon a new concept of the Mass: that of the "eucharistic community around the table". The predominant concept of the Mass until now, that of worshiping and adoring God, together

with the sacrificial character of the celebration considered to be the mystical representation and re-enactment of the death and Resurrection of Our Lord, has now been relegated to a secondary level of importance. Similarly, the relationship between Christ's Sacrifice and our offering of bread and wine is scarcely apparent.⁴²

Celebrating the Eucharist Facing the People and the Modern Man

Still, should we not accept this new practice as more adapted to modern man? The problem is that the new understanding of the nature of the Mass differs seriously from the traditional one. Throughout history people have turned in the direction of the divinity to who the sacrifice is offered, in Jerusalem as well as in pagan temples. Origenes describes this:

While facing the people is a normal posture during the reading of the Gospel, which is addressed to them⁴³ during the Liturgy of the Eucharist, the sacred event in which heaven and earth join together, the moment in which God gives again His gifts of justification and sanctification to His people, the direction of the priest and other participants must be turned in prayer.

The person standing before the altar indicates through his position that he is engaged in priestly functions. It is the priest's office to pray for the forgiveness of the people's sins.⁴⁴

The current trend is to over-emphasise the Mass as a community meal, probably for ecumenical reasons, so as not to offend Protestants: by giving less importance to what

41 Alfred Lorenzer: *Das Konzil der Buchhalter*, p. 192, quoted by Gamber: *The Reform...* pp. 171f.

42 Gamber: Introduction to his book *Facing the Lord: On the Building of Churches and Facing the East in Prayer*' (included in the English edition: *The Reform...* pp. 117f.^o

43 we find liturgies in which the epistle is announced while facing the altar, out of respect for the Word of God, v.g. the Byzantine liturgy

44 Origenes: *Homilies on the Book of Numbers*, 10:2 (PG 12: 638)

separates us from them, we stress more what unites us⁴⁵. Turning the altar towards the people obscures its sacrificial character. Since Luther rejected this, he wanted the 'president' to face the congregation. The unavoidable consequence of all this is that the Eucharist, which is the supreme act of homage to God, the mystical re-enactment of the unique sacrifice of Christ for our salvation, appears today more as a secular form of worship.

The Priest as Actor

In 1967 Fr. Robert V. Hovda wrote an article in *Worship*⁴⁶, an influential liturgical review in the English-speaking world. It has been quoted in many other writings, lectures and seminaries. It contradicts clearly Catholic teaching on liturgy. According to this teaching Christ, our Head, and we, His Mystical Body bring in the liturgy a sacrifice of thanksgiving, praise, propitiation and impenetration to God; and God communicates us His saving and sanctifying gifts. The hierarchical priest is essentially a mediator: In the ascending line He is the leader and interpretator of the worshipping community: in the name of all He offers prayers to God.

In the descending line the priest acts in God's name: He brings us the divine message and transmits us God's grace, mainly through the sacraments. Since man is powerless in this matter, Christ has communicated to His Church His grace of mediation. The hierarchical priest has received certain powers, by which he participates in Christ's

function as Head of the Mystical Body. In the sacraments he acts in the name of Christ, as His instrument. Therefore he subordinates his personality to the celebration: an instrument only follows the instructions it gets from its user. But for Fr. Hovda this type of theology is absolutely outdated. His whole article contains advices to improve the style of acting of the celebrant-president; all attention is drawn to the performance, to communication with the assembly:

One need not and one should not devour the congregation with one's eyes. But there must be a constant exchange of interested, compassionate, encouraging looks, not only during reading and homily, but also during song and prayer. The heavenward gaze (although there is nothing wrong with an occasional glance upwards if it fulfils a need) belongs to a view of the universe no longer with us. Our assembly gathers, conscious of the unseen and transcendent. But with our eyes we see, and what we see should be nothing less important than the people. Our brothers and sisters are the first sign of Christ's presence, and the most important ones.

Modern Liturgy Training in Seminaries

Consequently liturgy classes in seminaries, which in the past were too much concentrated on execution of ceremonies (although it was with the laudable intention of conferring dignity to the ceremonies), remain today fixed on externals, based on sociology rather than theology. To achieve this goal, video and other audio and visual media are used. Liturgy is now man-centered. The priest must become a highly skilled animator, an able communicator. In Ushaw

45 no consideration is given for the Orthodox Churches. It is also remarkable that the *Catechism of the Catholic Church* omits to speak on the Eucharist as a propitiatory sacrifice

College, one of the leading British seminaries, the first aim of the syllabus is:

to develop sensitive leaders of Christian worship. The priestly ministry is a public office demanding certain 'performing skills.' As president of the liturgical assembly, the priest should stimulate, articulate and co-ordinate the response and involvement of the congregation and of other ministers. Students, of course, have different aptitudes and different temperaments. Their training must help them to develop these, and to achieve sufficient confidence and sensitivity to do the same for others. The revised rites all require the priest, in every instance, to adapt the celebration to the capacities, needs, and circumstances of the particular congregation, rather as the producer of a play or conductor of an orchestra has to interpret his script or score to bring out the best his team are capable of and to make the experience live for his particular audience. Successful liturgical leadership demands a thorough familiarity not only with the texts of the liturgy but with the real needs and capacities of a congregation⁴⁷.

Appendix

No Veil Please!⁴⁸

The tradition of both, East and West, was that the sanctuary was to be separated from the nave. This started after the persecutions, when large numbers of faithful were able to gather. Altar railings were set up and curtains hung, one attached to the altar canopy, the other at the pergola of the choir

screen⁴⁹. This was done in order to shield the mystery performed at the altar from the eyes of uninitiated. The choir screen and the curtains were discontinued during the Baroque period, because the architecture design of this style needed the maximum of light and visibility. We find witnesses of these curtains in ancient sacramentaries; the canonist - liturgist Durandus (13 th century) reports that in his time they were still used: he mentions three veils: one covering the offerings, one around the altar (antependium), another in front of the choir⁵⁰.

During the Anaphora the altar was hidden behind curtains: St. John Chrysostom reports that only after the litany they were lifted and adds a spiritual advice: "When you see the curtains being drawn, think of the heavens above opening up and the angels descending"⁵¹. Still today the Armenians are using two veils, a small one before the altar, a large one shielding the choir from the view of the faithful. These two veils seem to have been also existing in the Chaldean Church.

"Give Us Back Our Traditional Cross!"⁵²

According to Nyrus of Ancara (+ 430)⁵³ 'here was at the top of the apse wall only a cross; later a picture of Christ enthroned in

46 Robert V. Hovda: "Style and Presence in Celebration, *Worship*, vol. 41 (1967), No 9

47 *The Ushaw Magazine*, December 1976, No 248

48 cf. Gamber: *The Reform...* pp. 121-127

49 the Byzantine iconostasis, a wall filled with sacred pictures, is an evolution of the choir screen

50 consecration of a church in *Sacramentary of Angoulême* (800): "After this, the altars are draped and the curtains of the temple are hung"; and *Drogo Sacramentary*; cf. Duchesne, *Origines du Christianisme*, pp. 485, 488; Durandus: *Rationale Divinorum Officiorum*

51 cf. Fr. van de Paverd: "Zur Geschichte des Messliturgie in Antiocheia und Konstantinopel gegen Ende des 4. Jh.", *Orientalia Christiana Analecta*, Vol. 187, Rome, 1970, pp. 42ff., 187ff.

52 cf. Gamber: *The Reform...* pp. 128-135

53 PG 79:577ff.

heaven was added. The cross was first and foremost a sign of victory, the sign announcing the coming of the Son of man in glory (cf. Mt.24:30). Therefore it was decorated with gold and precious stones. Until the Romanesque period it did not have the Corpus attached to it. Only later it became a custom to paint the figure of Christ on it or to attach a sculpture to it. Even then it was not a suffering or dying Christ, but the High Priest who had conquered death. Too realistic pictures of His anguished body were rejected as a matter of principle in the East, because they were judged to overemphasize Our Lord's human nature.

Both, cross and picture of the glorious Christ on His throne, were a symbol of the presence of the risen Lord among his people, especially during the Eucharistic celebration. They make the mysteries of our salvation present. Images of angels and saints remind us of the presence of the heavenly choirs. The church is the place where heaven and earth; past, present and future; Christ and mankind join together. No doubt that these pictures must have inspired priests and faithful during the Holy Mysteries.

Conclusion

In today's secularizing world, it is important that the Christians keep their vertical orientation: we come from God and we have to return to Him. Whatever we are and have, it all comes from God, unmerited gifts from His goodness. By using our minds, our

bodies, our possessions in worship, we refer everything back to God. The creation, good when it came out of God's hands but spoilt by man's sin, has been sanctified by the Incarnation and Redemption. Only by uniting our sacrifices, work, labour and prayers (symbolized by bread, wine and incense⁵⁴) to Christ's own sacrifice, we are able to please God. So, worship is central in our life. Consequently our worship should express adequately the essential orientation in our life. At least, in the Sunday's worship everything should remember us of this one important thing: "Only one thing is needful" (Lk.10:42). Msgr. Gamber:

We are now involved in a liturgy in which God is no longer the center of our attention. Today, the eyes of our faithful are no longer focused on God's Son having become Man hanging on the cross, or on the pictures of His saints, but on the human community assembled for a commemorative meal. The assembly of people is sitting there, face to face with the "presider", expecting from him, in accordance with the "modern" spirit of the Church, not so much a transfer of God's grace, but primarily some good ideas and advice on how to deal with daily life and its challenges⁵⁵.

What decision is to be taken for the future: facing the east, facing the people, or a compromise between the two? What Msgr Gamber wrote in his book on the case of the reform of the Latin liturgy can certainly be applied to the present situation in the Syro-Malabar Church, for the question of the text of the Taksa as well as for that of orientation during the celebration:

54 therefore it is important to reintroduce the use of incense as frequently as possible, especially in the Indian context

55 Gamber: *The Reform...*, p. 102

It is interesting to point out that it is not only conservatives but also progressives who are not at all happy with the present new Order of the Mass. The progressives are unhappy because some of their proposed changes did not receive due consideration. For them, all their efforts have turned into a compromise that does not satisfy anybody. As a consequence, the progressives have simply ignored the new rite, and in spite of all the censures from Rome, will not observe it in the future either. They will continue to experiment, and the liturgical confusion will continue to grow. Conservatives, on the other hand, do not see any sense in the changes, believing that they are, in effect, destroying the ancient tradition without putting in its place anything really new, let alone anything better. But most of the conservatives, for better or worse, follow the new rubrics. To them, this is a matter of simply being faithful to their sworn duty.⁵⁶

Certainly, if a compromise is made, conservatives will obey; but not without betraying the principle, and progressives will continue their present practice without any change, knowing that after a few years, they can proceed to the next step.

In his historical study on Cranmer's Anglican reform, Michael Davies wrote:

Very few men have the courage to be martyrs and even those with strong convictions are li-

able to seek a compromise where one is possible. Such a compromise was possible with each of Cranmer's first three stages⁵⁷ - and once the process of compromising has been entered into it tends to be self-perpetuating. A man who has been making continual concessions is liable to lack the will to make a stand and to feel that, "in any case it is too late now".⁵⁸

Also the Orthodox Church has known an instance in which celebration facing the people without an iconostasis had been introduced: some priests started to do this shortly after the Russian revolution of 1917. Against this abuse, patriarch Tichon, a man of faith and courage⁵⁹, wrote a pastoral letter in 1921:

All this is done under the pretext that the liturgy has to be adjusted to meet the demands of our time, to revitalize our worship, and thus to attract the faithful and bring them back into our churches. We withhold our blessing for violations of this kind, from the self-styled activities of a few individuals conducting their own form of liturgical worship services. We do not give our blessing, *because we cannot do this in good conscience*. the divine beauty of our liturgy, as it had been set down by the Church in her ritual manuals, her rubrics and her instructions, must remain intact and inviolate in the Russian Orthodox Church, *because they are our greatest and most holy possession*⁶⁰.

Qui potest capere, capiat.

Fr Robert Matheus

56 Gamber: *The Reform...* pp. 64

57 stage 1: to introduce some vernacular; stage 2: to introduce new, but orthodox material; stage 3: to replace the old Mass with an English Communion Service, ambiguous, but not specifically heretical; stage 4: to replace this service with a specifically Protestant one

58 Michael Davies, *Cranmer's Godly Order*, Devon, 1976, p.91

59 today people in authority are more afraid for being taxed as 'conservative', 'outmoded' than these prelates were from the communist authorities

60 quoted in Gamber: *The Reform...* pp. 177f.

THE ANAPHORA OF ADDAI AND MARI ITS ORIGIN, DEVELOPMENT AND THEOLOGY

The *anaphora* of Addai and Mari is the most ancient Eucharistic prayer of the East Syrian liturgy. East Syrian liturgy is the liturgy which is used by the East Syrian Church which includes the Syro-Malabar Church, the Chaldean Church and the Church of the East. Before the division in the 16th century, all these churches remained as one church under the common head, using the same liturgy. This undivided Church is called the East Syrian Church because it uses East Syriac as their liturgical language.

The Antiquity of the *Anaphora* of Addai and Mari

Since no documental evidence exists, the sole means of ascertaining its antiquity is the intrinsic evidence of the text.

AM in its earliest form is unique in itself and has several special characteristics, the chief of which are the following: It is peculiar in its subtle allusiveness in the New Testament background of the Eucharist and in its strange ignorance of the elements which other liturgies explicitly deal with. It

is predominantly Old Testamental and the New Testament allusions are few. Semitic features such as frequent mention of the divine name and knowledge, redundance in style, emphasis on the memorial aspect of the Qurbana and simple epiclesis clearly show that it is basically a semitic liturgy.¹ It was originally composed in Syriac in an idiom different from that of the Hellenistic Christianity and grew independently. It represents a model peculiar to itself and different from other Eucharistic prayers of the Patristic period.

Observing such special characteristics of AM,² scholars have concluded that it is the most ancient Eucharistic liturgy to which we have access today. G. Dix holds that the late second century or early third century does not seem to be too early a date for its origin, if one calculates the age of the anaphora from its intrinsic evidence³. According to him, AM is obviously more archaic in form and feeling than the anaphora of Hippolytus which was written around 200 A.D. in Greek. He drew this conclusion by examining the influence of different cultures

1 Gregory Dix, *The Shape of the Liturgy* (London 1970)183-186; L. Bouyer, *Eucharist. Theology and Spirituality of the Eucharistic Prayer* (Notre Dame 1968)155-157; H. Engberding, *Urgestalt, Eigenart und Entwicklung eines altantiochenischen eucharistischen Hochgebetes*, in *Oriens Christianus* 29 (1932)37-38.

2 A.M. = the Anaphora of Addai and Mari

3 G. Dix 186

in the Church. In the earliest stage of existence semitic culture was predominant in the Church and she used Syriac in her liturgy. The influence of Greek language and Hellenistic culture in the Church represents the second stage of its development.

The conclusion of the scholars regarding its antiquity is corroborated by the immemorable tradition of the Church that the *Qurbana* which had been celebrated by the Apostles in Jerusalem was later written down by Addai and Mari. Even if it was not composed by them, it is the development of their unwritten tradition regarding the Christian sacrifice.

Since the available documents do not permit us to go beyond the time of Narsai we can only hypothesize as to the still earlier antiquity of the prayers and rites of the first *G'hantha* cycle which are supposed to be later in origin than the prayers of the anaphora proper. The investigation of the early structure and theology of the anaphora proper shows that even the commentators are of little help because they simply mention the epiclesis immediately after the entrance to the altar and *sanctus* (holy). Therefore we must depend on various hypotheses proposed by various authors concerning the original form of the *anaphora*.

Most of the scholars agree that AM in its original form was compiled according to the pattern of Jewish *Birkat Ha Mazon* in its

paschal form, in which the first part is a praise for creation, the second a thanksgiving for the preservation and redemption, and the third primarily a supplication that the creative and the redemptive acts of God in the past, which are commemorated in the first part of the third *berakah*, may be continued and renewed today and be fulfilled in the coming of the Messiah and in the fulfilment of the kingdom of God. The earliest stratum of AM consists of the second, third and the original form of the fourth *G'hantha*. The first part of AM is a praise of God for the creation; the second is a thanksgiving for his saving acts and the third which is a memorial of these actions develops into a petition that these saving acts of God may be continued today and be fulfilled in the eschatological kingdom. The themes and the order of the prayers in AM correspond exactly to the three pericopes of the *Birkat Ha Mazon*⁴. It is to be observed that the eucharistic prayer in Didache had the same structure and sequence of themes as that of AM. If Didache is of the first century, it is possible that AM was also written and used in the first century.⁵

Edessa: the Birth Place

Edessa which was the center of semitic thought and East Syrian tradition is held as the birthplace of AM.⁶ Engberding proposes the Aramaic speaking areas of the old Patriarchate of Antioch as the place of its origin⁷.

4 cfr. Thomas Mannooramparampil, *The Anaphora and the Post-Anaphora of the Syro-Malabar Qurbana* (Kottayam. OIRSI, 1984)86-94.

5 Thomas Mannooramparampil, *The Historical Background of the Syro-Malabar Qurbana* (Malayalam).(Kottayam. OIRSI, 1986)21-22

6 Thomas Mannooramparampil, *The Anaphora* 5-6

By holding Edessa as the place of the origin of AM, the conclusion of Engberding need not be denied, simply because Edessa belonged to the Antiochene Patriarchate after its annexation to the Roman Empire in 216 A.D.

Written in Syriac

Some argue that AM was not written in Syriac because there was no Syriac at that time. Payne Smith says that Syria and Syriac came to be used in the place of Aramaia and Aramaic. The Greeks use the words Syria and Syriac as equivalent to Aramaia and Aramaic.⁸

Syriac, called Aramaic in ancient times (VII-IV centuries B.C) was the official language of the Chaldean and Persian Empires (VI-IV centuries B.C). The Jews during their exile in Babylonia became an Aramaic speaking people. After their return to Palestine in 536 B.C. they continued to speak Aramaic which, in as much it succeeded Hebrew as their spoken language, came to be known in Palestine as Hebrew.

The Greeks were responsible for the change of the names Aram, Aramaic and Aramean into Syria, Syriac and Syrians. The peoples of the Assyrian Empire were called by the Greeks as Assyrians or in the abbreviated form Syrians. Since Aramaic was their spoken language it was known as Syriac. The

occasion for the Arameans to accept the names Syria, Syrian and Syriac in the place of Aram, Aramean and Aramaic was their conversion to Christianity. When Edessa became Christian its Aramaic dialect became the literary and liturgical language of the Aramaic Christians. Since the term Aramean had the connotation of non believers they gave up the name Aramean and called themselves Syrians and their language Syriac. It was gradually adopted as the literary and liturgical language of Aramaic speaking Christians all over Mesopotamia and other places. Hence, there was Syriac in the first centuries A.D. It was the language spoken by Jesus and liturgy was first celebrated in that language.⁹

Antiochan Influence

Although the East and the West Syrian Churches developed independently, they mutually shared their heritage in liturgy and theology. Many of the influential leaders of the Persian Church were formed intellectually at Edessa in the Roman Empire. Theodore of Mopsuestia, Nestorius and Diodore were West Syrians who taught at Antioch in Greek. By the fifth and sixth centuries, the East Syrian Church adopted not only the Christology of Theodore but also the entire theological system which included also his sacrificial and liturgical theology.¹⁰

7 H. Engberding, Urgestalt 46-48; Id., *Zum anaphorischen Fürbittgebet des Ost-syrischen Liturgie der Apostel Addai und Mari*, in *Oriens Christianus* (1973)122-124.

8 Thesaurus Syriacus, Vol II, Oxonii 1879-1891, Vol I, 389.

9 Rilliet, *Syriac*, in *Encyclopedia of the Early Church*, Vol. II, p.809-811; Frances Young, *Syriac - A tool for the student of Early Christian Doctrine*, in J.H.Eaton, *Horizons in Semitic Studies*, 1980, p.99; Sebastian Brock, *An Introduction to Syriac Studies*, in J.H. Eaton 1-32.

10 W.C.Van Unnik, *Nestorian Questions on the Administration of the Eucharist* (Amsterdam 1970)55.

The Antiochean theology and much of the Edessan heritage passed to the Church of Seleucia-Ctesiphon, in the Persian Empire through the school of Edessa which became the active propagator and strong follower of the Antiochean theology. The Church is credited with having inherited the pre-Greek traditions and the Antiochean theology as a particular concept of their Christianity as a whole, whereas the Antiochan liturgy underwent changes in the subsequent centuries.

Development

The actual text of the *anaphora* of AM is the result of a long process of development in which the original structure of the anaphora was subjected at different times, to additions and modifications. With the help of the available manuscripts and ancient commentaries we can trace out the development of AM from its earliest stratum.

The original form of AM with its undeveloped form of the epiclesis, which was structured according to Birkat Ha Mazon is the first stage of its development. Macomber holds that the insertion of sanctus antedates the synod of Mar Isaac in 410.¹¹ According to Ligier, it is the oldest element to be inserted into the anaphora in the East and owes its origin to the Jewish *Qedusha* which is said to have been in use even very early in the incense service of the temple.¹² The ear-

liest witness to the use of sanctus in the Qurbana is Origen of Alexandria (AQ.D.230). According to the general opinion its use began at Alexandria before the above-mentioned year¹³. The Syriac liturgies adopted it by inserting it into the introduction to the Eucharistic prayer instead of its original place in the Alexandrian liturgy as a conclusion to the thanksgiving in the form 'Holy, holy, holy Lord of Sabaoth'. The Syriac liturgies modified it into 'holy, holy, holy is the Lord God of Sabaoth'. Thus the present position and the form of *sanctus* is a Syriac origin.¹⁴

The second stage has been obtained at the appearance of the present form of the epiclesis and the 'and we also' prayer. With the introduction of the Institution Narrative it falls in the same line with other *anaphoras*. Institution Narrative and epiclesis could be inserted into the anaphora as embolisms parallel to those of Birkat Ha Mazon. On the days of new moon and feasts the third pericope of Birkat Ha Mazon which remains invariable for all days receive cultual and epicletic embolism which is called 'ya aleh we-yavo'. On the feast days which were introduced after the exile there was inserted into the second Berakah in its context of thanksgiving a narrative embolism which expounded the events connected with its in-

11 W. Macomber, *The Maronite and Chaldean Versions of the Anaphora of the Apostles*, in *Orientalia Christiana Periodica* 37(1971)84.

12 L. Ligier, *Magnae Orationis Eucharisticae seu anaphorae origo et significatio* (Romae 1964)246; L. Bouyer, *Rite and Man* (London 1963)168.

13 G. Dix 65.

14 *Id.*538.

15 IN = Institution Narrative

stitution. In A.M., because of its narrative and institutional theme, IN¹⁵ can be inserted into the second pericope (third g'hantha) which corresponds to the Birkat Ha Aretz to which is added generally the institutional embolism. In the paschal form of the Birkat Ha Mazon it is proper to place the IN in the third pericope (fourth g'hantha) fulfilling its eschatological aspiration in the return of Christ at the Eucharist.¹⁶

Ligier attributes the origin of the epiclesis from the third Berakah of the paschal form of the Birkat Ha Mazon¹⁷. In the place of the epicletic embolism of the third berakah the early church invoked for the actualization of the parousia. With the evolution of the sense of the epiclesis, the descent of fire on the sacrifice of Solomon and Elia came to mean the acceptance of the offering by God and the transubstantiation of the oblation into the body and blood of Christ. The second, third and three earliest form of the fourth g'hantha together with its undeveloped form of the epiclesis seems to be the earliest stratum of the AM. The whole anaphora was considered consecratory.¹⁸

The liturgical elements found in Narsai are diptychs which is concluded with the prayer: 'on behalf of all catholici'¹⁹, the rite of peace²⁰, the *karo-zutha* of the deacon²¹, the removal of veil which he mentions without any accompanying prayers²² and the dialogue prayer²³. The liturgical elements introduced by Isayahb I (581-596) are the prayers to the Father 'I thank thee' which is now found as prayer for the great entrance²⁴. Incensing in the first *G'hantha* is the new element found in the commentary of G. Qatraya²⁵. *Kussape* like the present ones had been recited in the Qurbana at least since the fourth century and was added in the text in written form around the 12th century.

The prayers introduced between the eleventh and the thirteenth centuries are: 'Lord, Lord, give us confidence', 'Holy art thou', 'Woe to me'²⁶, the invitation for the prayer. 'Bless us, O Lord and its response. May Christ hear your prayers'²⁷, the *qulasa* 'Lift up your eyes'²⁸, and 'O Lord, strong God'²⁹ were introduced after the time of Mar Esaya text which does not include them.

16 Thomas Mannoorampampil, *Anaphora* 94-97

17 L. Ligier, *De la cène du Seigneur à l'Eucharistie*, in *Assemblées du Seigneur* 2, série 1(1968) 47-49.

18 Thomas Mannoorampampil, *Anaphora* 97.

19 *The Syro Malabar Qurbana* (Trivandrum 1989)36.

20 *Id.*35

21 *Id.*36

22 *Id.*36

23 *Id.*37

24 *Id.*33

25 *Id.*37

26 *Id.* 37,38-39.

27 *Id.*34,39,43

28 *Id.*42

29 *Id.*42

Theology of the Anaphora

The *Anaphora* of Addai and Mari is divided into four sections or *G'hantha* cycles, each of which comprises a *kussapa*, a request for prayer, a *G'hantha* and a *Qanona*. *Kussapa* is a devotional prayer recited by the celebrant as a preparation for reciting the following *G'hantha*. *G'hantha* is a prayer of inclination recited by the celebrant in a low voice. *Qanona* is a doxological ecphonesis to *G'hantha*.

The First *G'hantha* Cycle

a. Prayer request. Realizing the greatness of the sanctuary and his own unworthiness the celebrant prays for God's blessing and seeks the prayer of the community. He offers the Eucharist in the name of the community and together with them. Therefore he needs the support of their prayer. They pray that God may be pleased with the sacrifice which he offers for them, for himself and for the whole world.

b. *Kussapa* 1. It is a supplication of the celebrant arising out of the awareness of his own sins, which is a necessary condition to render God praise and thanksgiving. It contains the following petitions:

1. May God forgive the multitude of their sins and not be displeased with them.
2. May He sanctify the Qurbana and impart to it virtue and power to blot out our sins. This prayer reflects the firm faith in the propitiatory nature of the Qurbana.
3. May we find grace and mercy and be made worthy to sing his praises with

the heavenly angels when He visits us on the last day.

This *kussapa* is Christ-centered. Christ is addressed in it as Lord and God.

c. *G'hantha* 1. It is a personal prayer of thanksgiving recited by the celebrant for himself as a preparation for offering the sacrifice. It renders thanks to God the Father for the abundant graces which he has showered on him. For, inspite of the sinfulness and weakness he chose him to be the minister of his body and blood. God is prayed to strengthen him so that he may administer his valuable gift with perfect love and true faith. The fact that Narsai and Gabriel Qatraya commented on this *G'hantha* is a clear evidence of its antiquity.

d. *Qanona* 1. The priest signs himself with the sign of the cross in such a way that his fingers are visible over his head. This gesture symbolises that he is blessing also the community. Crossing of oneself expresses one's eagerness to render God glory and honour.

Since the priest acknowledges his unworthiness here to celebrate the divine mysteries on behalf of the community, the "Amen" uttered by the people is a ratification of this attitude. Therefore the reason why he signs himself is applicable to the people also.

The following rites stand appended to the preceeding *G'hantha* cycle: Handing over of peace, *diptychs*, *karo-zutha*, removal of the veil and incensing.

a. Handing Over of Peace. Its introduction was probably influenced by the Jewish courteous custom of exchanging kiss

before a ceremonious meal at the time of Christ (Lk 7:45).

The Malabar formula "Peace be with you" symbolized even in the Early Church that the Church was alone with God at the Eucharist and was not mingled with the world which was represented by the catechumens. The response to this greeting is "And with you and with your Spirit". Narsai in unequivocal terms interprets it as "with thee and with thy sacerdotal office". Here the people arouse their faith in the presence and activity of the Holy Spirit in their priest and acknowledge his priestly dignity. Since he is a human being with imperfections and shortcomings which may even adversely affect his service for others, they pray expressly and specifically for him through this response. The deacon after receiving peace from the priest turns to the people and says: "My brethren, give peace one to another in the love of Christ." He gives peace to another and thus the peace is transmitted to each member of the liturgical assembly. It symbolizes that all are to be reconciled among themselves and with God and should be united in the peace of Christ for the worthy and fruitful celebration of the Eucharist. It is a kind of profession of unity and charity and calls for reconciliation among the faithful.

b. Diptychs. When the members of the liturgical assembly give peace one of the deacons reads the diptychs which is the list of the living and the dead who are to be remembered in the Qurbana, signifying that they profit by it. The concluding prayer re-

quests that the Qurbana be accepted for the dead and the living. It specially prays for the peace of the world, crowning of the year, for all the children of the Church who are found worthy to receive this offering and for those who stand now before the divine presence.

c. Proclamation of the Deacon. It invites to a suitable disposition for the anaphora: to beseech the Lord with pure and contrite heart, to stand with due reverence and attend, to pray in heart etc. It also advises to attend to the mysteries that are being sanctified. The deacon here guides the thoughts of all to the sacrifice of Christ which is here a re-presented reality. The word "tremendous" in the announcement signifies that the Eucharist is a communitarian celebration in which the faithful should participate consciously and intelligently. The advice for silence points to the arcane discipline once prevalent in the liturgy. A feature deserving attention is the stress on awe and fear attaching not only to the Eucharistic service but also to the presence at it. The unspeakable holiness of God, His transcendence and majesty and sublimity of divine things lead the people to the feeling of unworthiness and lowliness and from them arises the attitude of fear and awe of the faithful.

d. Removal of Veil. The priest first recites a *kussapa* in which he supplicates to help his weakness and to make him worthy to offer the living and holy sacrifice. The desired fruits of it are the good of the congregation and the glory of the Holy Trinity. Then he removes the veil from the mysteries and winds it round them, reciting the

prayer "O, Lord, by your grace..." which reflects the eschatological hope, derived from this Eucharistic celebration.

e. Incensing. It expresses the reverence and adoration to the gifts on the altar. The altar symbolises now the tomb of our Lord and the gifts on it symbolise Christ who is dead and buried. Therefore Timothy II says: "The incense that is burnt in this hour is the mystery of the sweetness of the perfume with which the body of our Saviour was embalmed."

The first part of the anaphora till here is a preparation for the anaphora proper which begins with the Pauline salutation.

f. Pauline Salutation. Although originally it was a blessing of the people, it is now on the gifts, probably in order to have three blessings found in all sacraments. It is the proclamation of the salvific presence of the most Holy Trinity. It throws light on the Trinitarian significance of the Eucharistic prayer and points to the derived fruit of it: the grace of our Lord, the love of the Father and the fellowship of the Holy Spirit. George of Arbel summarises the idea of the formula thus: 'Descent of the Son through grace, consent of the Father through charity and the communication of perfection through the descent of the Spirit'³⁰.

g. Dialogue Prayer. The priest says with arms raised: "Let your minds be on high". Raising hands is the symbol of raising hearts to God. All our internal movements -movements of our internal faculties

are lifted up to God. The God of Abraham, Isaac and Jacob of the Old Testament is Jesus Christ in the New Testament. We have to raise our hearts to Him who is the real High Priest. It also indicates the heaven-centeredness and Christ-centeredness of our *Qurbana*. The real liturgy of praise, adoration and thanksgiving is the heavenly liturgy. We celebrate the earthly liturgy in union with it. The one who performs the liturgy is the Risen Christ. Heaven and earth embrace together during their Eucharistic liturgy." *Qurbana* is offered to the Lord of all" means that it is a sacrifice which is offered to God who is the Lord of everything and not to created things. The response "right and just" recognizes the content of the dialogue prayer and offers faithfuls' support to the priest. It is an expression of approval and means that the celebrant is not celebrating alone but with the community. To sum up, the dialogue prayer leads the participants to a necessary disposition for a fruitful participation in the Eucharist.

The Second *G'hantha* Cycle.

a. *Kussapa II* The first part is a prayer that the celebrant may have confidence to perform the divine mysteries with a pure conscience whereas in the second part he prays that God may instill in the hearts of the participants a spirit of charity and mutual understanding. As a prayer for peace, common order and quietness, it serves as an introduction to the general spirit of the whole anaphora. It makes clear the attitude which is needed to celebrate the Eucharist. It is a

30 ed. R.H. Connolly, *Anonymi auctoris Expositio Officiorum Ecclesiae II*, CSCO 76 (1953) 50

penitential prayer to remind the community of its fallen state and the need for redemption. The central ideas of any *kussapa* are priesthood and oblation. Since the priest is appointed as minister and mediator of the divine mysteries, his power of prayer is great. Being aware of his own lowliness he prays for worthiness.

b. *G'hantha II*. The first part invites all to render glory, praise, adoration and exaltation to the glorious name of the Holy Trinity. These acts of glory, praise, and adoration which rise from all mouths, all tongues and all creatures respectively are suited to introduce the sanctus because among all creatures which exalt and adore God are included the celestial beings with whom the adoring community joins in this divine praise. The celebration of God is universal in which not only all the creatures but also the whole person of the adorer have an active and full part. The reason for praising is the creation of the whole world and its inhabitants and the great favours bestowed on mankind. George of Arbel describes as the object of this prayer the Old Testament history from creation till the incarnation of the Word³¹. The consideration of the salvific works of God stimulates priest's sense of gratitude and moves him to sing divine praises with the heavenly choir. From among the angels only the Seraphims and Cherubims are mentioned by name. When the priest says with lifted hands 'they offer worship' the faithful break forth into singing 'Holy' as if by an inner compulsion. In fact, these words of the priest serve as an

invitation to join him in the singing of the sanctus, together with the angelic choir.

c. *Qanona-Holy*. The present 'Holy' hymn is constituted of Is.6:3 and Mt.21:9 with some modifications. 'Hosanna in the highest' does not belong to the Holy but originally formed a kind of antiphon to be sung before and after 'benedictus'. When the Church adopted the cry of the children on Palm Sunday, 'Hosanna to the Son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest' are joined together the two hosanna-cries and did not change the position of the 'Hosanna in the highest' as before and after him.

The Third *G'hantha* Cycle

a. *Kussapa III*. It can be designated as an embolism of the 'Holy' hymn and is applied to the Holy Trinity, to the celebrant and to the participants. In the first part the celebrant glorifies and confesses the three divine persons as the source of Holiness. The second part is the prayer of a man who in spite of his sinfulness, is called to the sanctuary to encounter the Lord face and to face. This prayer in general reflects the spirit of awe and fear. The third part is a prayer for purification of all. Having been thus purified the participants become worthy to join their terrestrial voice with those of the angels in the hymn of divine praises.

b. Request for Prayer and its Response. They remind the priest and the people of their mutual relationship. The priest on his part becomes aware that the support for his sacrifice is the prayer of the

³¹ *Id.* 53-56

people and they on their part become convinced of their duty to pray for the priest who is one among them and is weak in nature so that he may offer the holy sacrifice more worthily. The response is a beautiful Christological prayer in which the personality of Jesus Christ and his salvific mysteries are confessed.

c. Institution Narrative and its Introduction. All available documents show that there was no I.N. in the anaphora of Addai and Mari. Since the I.N. is not historical but theological, if it has to be added it should be placed before the third *G'hantha* which is theological because the historical part should come before the theological part. In order that I.N. may be fit in well it requires a historical introduction which says that the Word of God became man and that at the end of his earthly life he left us the Eucharist as a memorial.

An I.N. consists of the context of the last supper, action and words of Christ on the bread, action and words of Christ on the chalice and the command of Christ to do what he has done in His memory.

d. *G'hantha III.* I.N. and its introduction are inserted after the first sentence of the third *G'hantha* and it continues after the I.N. It recalls the divine mysteries of Christ as the mysteries of the human nature assumed in Christ. Incarnation which is the only historical fact mentioned in it is also viewed in its salutary aspect. The *G'hantha* in itself deals with the stupendous effects of the salvific works of Christ. Even the resurrection and exaltation are referred to in rela-

tion to their eternal effects in us. Therefore the scope of this *g'hantha* is theological rather than historical.

e. *Qanona III* is just a conclusion of the *G'hantha*.

The Fourth *G'hantha* Cycle

a. Deacon's Announcement and *Qulasa*. This *G'hantha* is introduced by the deacon's announcement and is concluded by another announcement which is placed within the epiclesis. These announcements show the importance of this *G'hantha* cycle in which the epiclesis is placed.

The *qulasa* advises the participants to understand the glorious mysteries that are performed here, to render homage to it and to take part in it meditatively. When the faithful raise the eyes of their hearts to the world of faith they see three categories of people: The Seraphims who glorify and sing praises to the Body and Blood of Christ, the people who beseech Him and the priest who sup-plicates mercy on the whole world.

b. *Kussapa IV.* The priest begins to pray for the assembled community so that it may draw divine help and graces through the active participation in the celebration of Christ's redemptive mysteries. As in the Jacob's vision of the ladder (Gn.28:11-12) there is an ascending and descending movement in the Eucharistic celebration. The Church makes her sacrifice, praises and petitions ascend so that God's blessings and graces may descend on the participants. The priest as the mediator carries out the task of intercession in the following *kussapa* and *G'hantha*.

c . *G'hantha*.IV It is Holy Spirit centered and deals with the themes of Church and sanctification. Holy Spirit dwells in the Church and carries out the work of sanctification. Whatever happens in the Church from the beginning till now is the work of the Holy Spirit in the process of sanctification. The whole *G'hantha* is addressed to the Father and not to Christ who is spoken of in the third person. The *G'hantha* in its earliest form is said to be a prayer for the dead and later prayer for the living was added.

It has three parts: The first part is a prayer for the dead and remembers the just and righteous Fathers who found favour in God's presence in the commemoration of the body and blood of Christ. It distinguishes between the good remembrance of the dead and the commemoration of the body and blood of Christ. The second part is a prayer for the faithful and the inhabitants of the earth. It prays for peace and tranquility of the world and for the knowledge of God revealed in Christ and in the Church. It is a missionary prayer that the world may know God the Father and Jesus Christ whom He sent and what Christ has done for us. It remembers three categories of people: a. Four divisions of leaders: Apostles, prophets, Martyrs and confessors. b. Those who are in the three grades of ministry: Bishops, priests and deacons. c. All the baptised. These two parts together remember the living and the dead and constitute a priestly prayer parallel to the diptychs in the pre-anaphora .

The composer of this *G'hantha* has definitely drawn inspiration from the can-

ticles of Zacharias (Lk. 1:69-79), the sermon of Jesus after the Last Supper (Jn.14:27;17:3), and from the prayer of Solomon (1 kings 3:60ff). Although its Christian colouring is supplied by St John, the prayer itself seems to have been modelled on the prayer of Solomon which alone furnishes the three terms in the same order: our fathers, people of Israel and all the people of the earth, and supplies the theme for the *G'hantha*.

In the third part, the priest reminds that we make memorial of the passion, death and resurrection of Our Lord Jesus Christ. In the first part God is asked to remember the dead and here we from our part remember the command of Christ "as he taught us" and offer this oblation "in commemoration of the body and blood". 'We' here includes the priest and assembly and this prayer asserts that the Eucharist is the celebration of the whole liturgical assembly.

'Who are gathered together in thy name' can refer to 'as you taught us' which alludes to 1 Cor. 11:24; Lk. 12:19 and to the promise of Christ in Mt. 18:20. If 1Cor.11:24 and Mt. 18:20 are joined together, the Qurbana celebrates His memorial together with the invocation of Him. Epiclesis means the petition for the coming of Christ through the Holy Spirit. That is why this part is considered as a preparation for epiclesis. 'Received by tradition (1 Cor. 11:23) the example which is from you' relates to the last Supper. The Last Supper is the basis and type of today's Eucharistic celebration. We have received it through tradition. This usage is considered by many as a substitute for I.N.

d. *Epiclesis*. It is incorporated with the fourth *G'hantha*. It has three petitions: 1. That the Holy Spirit may come down and dwell in the oblation. 2. That He may bless it and sanctify it. 3. That the reception of the offering on which the Holy Spirit descends and dwells may bear the fruits of pardon of debts, remission of sins, great hope of resurrection from the dead and new life in the kingdom of heaven. Some argue that this epiclesis is merely a communion epiclesis and not consecratory because it does not contain the petition that the Holy Spirit may change the gifts into the Body and blood of Christ. Since the Holy Spirit is invoked on the offering to bless and sanctify, the effects in the participants of this offering are the result of the Holy Spirit changing the bread and wine into Christ's body and blood. The word 'bless' bears the full profundity of its meaning in the Jewish liturgy. The Jewish blessing has sanctifying effect. Christ blessed the offering and through the blessing it was sanctified. Sanctification is the technical term which means the transubstantiation of the gifts into the body and blood of Christ. Epiclesis is not seen as an isolated part of the Qurbana but as a moment when the consecration is completed.

The first part is the epiclesis proper. The second and third parts are really the consequence of the Holy Spirit's descent on the oblation because, as Cyril of Jerusalem states, whatever the Holy Spirit touches, that is sanctified and changed.

The whole anaphora re-enacts the death and resurrection of Christ. His death is celebrated till the epiclesis and at the epiclesis His resurrection is represented.

e. *Qanona IV/1*. Its function is to bring the anaphora to a close. It reminds that the whole dispensation with which the second and the third *G'hantha* deal is towards us. It further distinguishes the special acts of the eucharistic prayers: praise is the aim of the second *G'hantha* whereas the theme of the third *G'hantha* is thanksgiving. The fourth *G'hantha* acknowledges that these acts of praise and thanksgiving are and will be perpetually offered in the Church through the celebration of the eucharist. Since the mysteries are completed in the epiclesis this qanona is well suited here to render glory, honour, thanks and worship to God for the divine dispensation.

f. *Qanona IV/2* serves as the conclusion of the fourth *G'hantha* cycle³².

Dr Thomas Mannooramparampil

32 Cyril of Jerusalem, *Mystagogical Catecheses* 5,7

For further reading on AM: Dr. Thomas Mannooramparampil, *The Anaphora and the Post-Anaphora of the Syro-Malabar Qurbana* (unpublished Doctoral Dissertation, Rome 1981) and: *The Qurbana of the Syro-Malabar Church*, Vol II (Malayalam), (Kottayam 1998). Thomas Eleanal, *The Memorial Celebration* (Kottayam 1989). Varghese Pathikulangara, *Qurbana* (Kottayam 1998). W.F. Macomber, *The Oldest Known Text of the Anaphora of Addai and Mari*, in OCP 32(1966) 335-371 and: *The Maronite and Chaldean Versions of the Anaphora of the Apostles*, in OCP 37(1971) 58-66 and: *A History of the Chaldean Mass*, in *Worship* 51(1977) 107-120. A. Raes, *The Enigma of the Chaldean and Malabar Anaphora of the Apostles*, in J. Vellian (ed), *The Malabar Church*, OCA 186 (Roma 1970) 1-8.

COMMUNION OF CHURCHES: AN ECCLESIAL EXPERIENCE OF THE SYRO-MALANKARA QURBANA

The MCC *Qurbana* and Communion of Churches

In her eucharistic liturgy the MCC lives and rejoices at her catholicity - the essential and existential catholicity of Church. As a result she enjoys her universality all the more in her relation with the universal Church, i.e., her communion with all Churches of orthodox faith. I shall illustrate this experience of the MCC by summarily clarifying what I mean by catholicity here, the relation be-

tween eucharistic and universal ecclesiologies, and indicating the MCC *tubden* (anaphoral/liturgical intercessions) as an ideal articulation of her communion with all fathers and doctors and Churches of orthodox faith.

Catholicity

Here we are uncritical of the different interpretations of the word *catholicity* based on the Ignatian phrase "catholic Church".¹ In

1 Let it be *sobornost* (Y. Samrin; Florovskij), i.e., combining freedom with unity; imperfectly translated conciliarity or communion (Khomiakov), expressing collegiality, conciliarity and pneumatologico-christological canonicity (as observed by Farrugia), spiritual abundance (Affanassieff), "the fulness of truth in communion" (Zizioulas) in the sense of the intrinsic perfection or plenitude of the Church's local realization, universality (as its first sense) but simply "Church taken as a whole" (de Halleux), "the fulness of divine salvation, in other words, the divine-human communion that is brought about in the very person of Christ, and that is communicated to the Church as its essential quality through the Spirit, "one comprehending many" (Vellanickal), or the communion in the totality of each persons of the Divine Trinity and of the Divine Trinity granted through eucharist to the eucharistic community (certainly headed by the *episkopos*). It presupposes orthodoxy and spiritual communion, but the latter are not interpretations of the former (for the simple reason of anachronism).

Cfr. FARRUGIA, E.G., "The Eucharist Makes the Church..", 40-41, 43-44; BEKES, G.J., "The Eucharist Makes the Church", 361; VALUPARAMPIL, K., "*itavaka-arulum porulum*", in *suvarnna jubili smaranika. Saint Behnans Malankara Catholic Church Kodumon* (1996) 21-24; FARRUGIA, E.G., "The Eucharist Makes the Church", 40 refers to de Halleux, who has indicated that interpreting *catholicity* as 'orthodoxy' is anachronistic, and as "spiritual communion" is "more typical of protestant interpreters". The term *katholike ekklesia* (Catholic Church) "is marked in the early patristic sources with the ambiguity of indicating both the local and universal Church. It was only St. Augustine that identified for the first time

our opinion, Luke's use of *ekklesia kath' holes* in Act. 9,31 must be used as the first key to open the Ignatian phrase in question. Why? because, as is well known, Ignatius belongs more or less to the same period and the same place of St. Luke. In Act 9,31 the critical reading most preferred is singular *ekklesia* and masculine plural verbs and participles.² Accordingly, "The *ekklesia* that is dispersed throughout Judea, Galilee and Samaria is the *ekklesia* of Jerusalem. It is the same entity which Luke mentions at 8,1".³ "In other words, what we are suggesting is that Luke does not have in mind in 9,31 either the 'catholic church' in Judea, Galilee and Samaria, nor the local churches of each of these locations but the one congregation, the church of Jerusalem, which has been dispersed because of persecution".⁴ *Kath' holes* is distributive. This distributive use of *kath' holes* could be substantiated by

the distributive *kath' ekklesian* in Act. 14,23. Distributive *kath' ekklesian* implies plural.⁵ The plural form means the Christian Communities in the different cities in which the one Church is fully present.⁶ According to Luke's use of *ekklesia* (Church-singular) and *ekklesiai* (Churches-plural), "neither the *ekklesia* divides into *ekklesiai* nor the sum of *ekklesiai* produces the *ekklesia*. The *ekklesia* is present in many places...local connection is not the decisive element".⁷ The same *ekklesia* of God/Lord (Act. 20,28) is present in the Churches of all the places mentioned. Taking into consideration the "Trinitarian picture" of the Church of Luke's vision,⁸ the Lucan phrase *ekklesia kath' holes*, taken holistically, can interpret the Ignatian phrase "Catholic Church" as a Church enjoying the fulness of Church. According to the Lucan idea of the Church as the "Church of God/Lord which he ac-

"catholic" exclusively with "universal" in order to react to the provincialism of the Donatists. St. Cyril of Jerusalem in the East offers a synthetic definition of the term and in Ignatius, the *Martyrium Polycarpi*, Tertullian and even Cyprian this term clearly indicated the *local Church*...", JOHN (Zizioulas) of Pergamon, "Primacy in the Church: An Orthodox Approach", *Eastern Churches Journal* 5/2(1998)7-20,13.

- 2 GILES, K.N., "Luke's Use of the Term 'Ekklesia' with special reference to Acts 20. 28 and 9.31", *NTS* 31(1985) 135-142, 139.
- 3 *Ibidem*.
- 4 *Ibidem*
- 5 SCHMIDT, K.L., ., "Ekklesia", TDNT III, 501-536, 504; CADBURY, H.J., "Names for Christians and Christianity in Acts", in *BC I*, Vol. 5 LAKE, K-CADBURY, H.J., *Additional Notes to the Commentary* (Michigan. 1976²)375-392, 389.
- 6 CADBURY, "Names", 504-505.
- 7 VALUPARAMPIL, K., "The Way" in the Acts of the Apostles (Kottayam, forthcoming), 289, also SCHMIDT, "Ekklesia", 503-505; COENEN, L., "Church", *NIDNTT I*, 291-307.
- 8 VALUPARAMPIL, K., "The Way" in the Acts of the Apostles, 184; PEREIRA, F., *Ephesus Climax of Universalism in Luke-Acts. A Redaction-Critical Study of Paul's Ephesian Ministry* (Acts 18:23-21:1) Anand, 1983)209.

quired with the blood of his own Son" (Act. 20,28) and filled with and guided by the Holy Spirit (Act. 2,4ff; 20,28), fulness of Church involves eucharistic fulness (Act. 2:46; 24:22;29-32;22:14-22). And precisely the fulness of Church of every eucharistic Church means catholicity of Church.⁹ However, interpretations mentioned above also serve to clarify catholicity of Church. The MCC eucharistic liturgy witnesses to her ardent desire inherited from the Lord for the communion of all Christ-believers in the Divine Trinity to be manifested in a united celebration of the unity of doctrine in the liturgies of all the Churches of orthodox faith and ministers to that effect. The MCC believes that the unity prayed for by the Lord, unity of all believers with the Divine Trinity, must be realized and fulfilled in the Church on earth fundamentally because Church is the icon of the Divine Trinity on earth. The MCC believes that any Church (authentic eucharistic community) to be catholic must be prepared to sacrifice and to suffer to allow the Lord to actualize in its relation with other Churches of orthodox faith the communion with the Divine Trinity granted in the eucharistic communion.

The human temptations of any Church shall not let stand in its way for ever. We know that the self of every person counts on his/her capability and openness for communion with other persons. Someone closed to him/herself even for fear of self-identity loses the self and allows the ego to grow. Communion between 'selves does not do away with each one's self-identity. The self of every Church¹⁰ must be realized by communion with all other Church-selves. The MCC believes also that any Church dooming its self by projecting its ego on itself or its ego destroying the self of other Churches is not only succumbing to satanic temptations (Lk 4,1-13 and parr) and worldly dominion (Mk 10:35-45) but also ecclesial collapse and cessation.

Eucharistic Church and Universal Church

The relation between eucharistic Church(es) and universal Church has time and again been reasonably clarified by many interpreters, needless to mention any by name here. Yet, why should that question be raised here, one may ask. Excuse me putting it bluntly. Even now in practice we

9 The author of this article could not fully understand the logic of Geevargis Mar Osthathios's statement: "*sabha roman anenkil Katolikamalla; katolikamanenkil romanumalla*" (ET by us, "If Church is Roman, it is not catholic; if catholic, is not Roman") (MOC Publications, *Malankara Orthodox Sabha oru pathanam* (Kottayam, 1995^{3rd} edition)²⁰: Is the designation "Roman Catholic Church" more contradictory than "Malankara Orthodox Church"? If so, can Indian (Malankara) Orthodox Church be catholic? So far I have cherished the vision that the Malankara Orthodox Sabha celebrating eucharist in the presidency of bishop Geevargis Mar Osthathios was catholic. It is unfortunate that sometimes his anti-Roman and anti-Petrine polemic preoccupation mars even scriptural interpretations, as for example, his interpretation of St Paul's epistle to Galatians in *tiruvacana bhashyam-Part II. Paulosinte Lekhanannal*. Divyabodhanam publications (Kottayam, 1991) 11-77.

10 Cfr. NEENDOOR, T., *Communion* (Kottayam, OIRSI, 1998) 295-432.

experience the triumphalism of western image of 'universal Church' over the eucharistic Churches and denial of 'universal Church' by eucharistic Church(es). I just review two of the biblical passages resorted to by some ecclesiologists to argue for mutual exclusion of eucharistic ecclesiology and universal Church. That Jesus instituted the Eucharist and thereby founded the Church at his last paschal supper is foundational of eucharistic ecclesiology. Apparently Jesus' last supper with "the twelve" (Mk. 14:17) / "twelve disciples" (Mt. 26:20) / "the apostles" (Lk 22:14) was a domestic meal.¹¹ But it is the least doubted foundation of the eucharistic Church as well as the universal Church and the fore-presentation of the eschatological Church. It was universal because the twelve represent the twelve tribes of the true Israel (including Jews and non-Jews) God / Lord obtained with the blood of his own son (Act 20:28). Its eschatological character is referred to by Jesus himself (Lk. 22:18, 28-30). A proper eucharistic ecclesiological interpretation of the Gospel narrations of Jesus' last supper cannot escape universal ecclesiology. Nor can it be absent in that of the Pauline description of "the Lord's supper" (1 Cor 11:20). Certainly the Lord's last supper with the twelve symbolized the king-

dom of God where "men will come from east and west, and from north and south, and sit at table" (Lk. 13:29; Mt. 8:11; also Lk. 14:12-24). Can the eucharist, "the ecclesiological Last Supper",¹² do away that which the Lord's last supper itself contained? Granting that "on the day of Pentecost at Jerusalem the Eucharist was celebrated for the first time, and one of the disciples must have presided...",¹³ that is to say, the first Jerusalem eucharistic Church, cannot be dispensed with universality, for "Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven" (Act. 2:5). The language-phenomenon and the subsequent list of many nations together with the mention of "Jews and proselytes" (in Act. 2) means the universality of that Jerusalem Church as well as its universal mission.¹⁴ Universality is not excluded by, on the contrary is concomitant with, eucharistic Church (cfr. also Lk. 24:28-49).

An accepted principle of the present Catholic ecclesiology is that even a spatially restricted Church would be Catholic Church and universal Church in as much the essential elements of the one Church of Christ are true.¹⁵ Further, ecclesial universality and universal mission is not the prerogative of any particular Church. It is characteristic of each

11 BEKES, G.J., "The Eucharist Makes the Church", 355.

12 AFANASSIEFF, N., "The Church which Presides in Love" in MEYENDORFF, J. SCHMEMMANN, A. AFANASSIEFF, N. KOULOMZINE, N., *The Primacy of Peter* (ET) (Bedfordshire, 1963) 77.

13 AFANASSIEFF, N., "The Church which Presides in Love", 77.

14 SCHNEIDER, G., *Die Apostelgeschichte I. Teil* (Freiburg-Basel-Wien, 1980) 243.

15 GHIRLANDA, G., "Universal Church, Particular Church, and Local Church at the Second Vatican Council and in the New Code of Canon Law", in LATOURELLE, R. (ed) *Vatican II Assessment and Perspectives. Twenty-five Years After* (Mahwah, 1989) 233-271, 242.

and every authentic pneumatic eucharistic Church. Any Church that claims ecclesial universality only to itself and restricts the Lord-given duty and the right therefrom of any other eucharistic church for universal mission is not only 'this-worldly-tyranny' but also an ecclesial absurdity. Any eucharistic Church over-conscious of its ecclesial plenitude but not fulfilling its obligation of universal mission is ecclesial anomia. Malankara Churches claiming catholicity and universality and universal mission but formed and led by and absorbing 'high caste' Syrians only is an ecclesial abnormality. The MCC is quite happy that she has crossed bars to lay open to "Jews and proselytes" and "non-Jews", namely the low-castes, the catholicity and universality she is granted in the eucharist so that all find "the universal sacrament of salvation"¹⁶ in the Church.

The MCC Tubden: Articulation of Communion of Churches

Tubden (literally, 'and/but again') are the six anaphoral intercessions in continuation of the epiclesis in the West Syrian rite. They substitute what were formerly diptychs. Diptychs were very important in early

Churches, and formed an important part of the early liturgies of St James, St Basil¹⁷ and Serapion. In course of time diptychs became the liturgical part manifesting orthodoxy and communion of Churches and hierarchs. "Thus Leo urged that Dioscoros be deposed and deleted from the diptychs by Chalcedon".¹⁸ Even today the Eastern Orthodox Churches and the Oriental Orthodox Churches as well as other Churches of the West Syrian liturgical tradition consider the intercessions very important. Their significance was touched on in the contemporary ecumenical discussions and conversations between the theologians of these Churches. In Zizioulas' words, "The meaning of the *Diptychs* cannot be understood outside the context of ecclesiology. Membership in the Church is in the last analysis communion not only with Christ but also with the "saints"... The Eucharist is thus a real *synodos* of the Church of God... full communion in the Eucharist cannot be conceived without a complete identity in the communion of the "saints".¹⁹

All Churches in India following the West Syrian Antiochene rite keep up the

¹⁶ GHIRLANDA, G., "Universal Church, Particular Church...", 242.

¹⁷ FENWICK, J.R.K., *The Anaphoras of St Basil and St James*. OCA 240(Roma, 1992), as reported by TOVEY, P. *Essays in West Syrian Liturgy*, (Kottayam, 1997) 42; BARRETT, RJS-LENNARD, *The Sacramentary of Serapion of Thmuis*, Alcuin/GROW Liturgical Study 25, Grove Books (Bramcote, 1993) 28, as reported by TOVEY, P., *Essays in West Syrian Liturgy*, 42; H.WYBREW, *The Orthodox Liturgy* (London, 1989) 58, as reported by TOVEY, P. *Essays in West Syrian Liturgy*, 43.

¹⁸ TOVEY, P., *Essays in West Syrian Liturgy*, 43 referring to SAMAUUEL, V.C., *The Council of Chalcedon Re-examined* (Madras, 1977) 65.

¹⁹ ZIZIOULAS, J.D., "Ecclesiological Issues" in GREGORIOS, P. LAZARETH, W.H., NISSIOTIS, N.A. (eds) *Does Chalcedon Divide or Unite?* WCC (Geneva, 1981) 141-142 as quoted in TOVEY, P., *Essays in West Syrian Liturgy* (Kottayam, 1997) 44.

same sequence of order of the six anaphoral intercessions, namely, of the living fathers, of the living brethren, of the kings rulers), of the saints, of the doctors of the Church and of the departed.²⁰ All the six intercessions originally witnessed to the ecclesial orthodoxy and communion (including living and departed "saints"). But the ones used presently in the said Churches have been adapted to suit their respective ecclesiological and theological identity and even schism within the same Church.²¹ The MCC too has reworked them "to adjust to be in communion with Rome".²² But it must be emphasized that the MCC reworking of the intercessions is intended not only "to adjust to be in communion with Rome", as Tovey observes, but also to be *in communion with all Churches and fathers of orthodox faith* (as is interpreted by the MCC herself in the shorter form of the Tubden). The MCC prays for "...the head of the holy Church and our Father Pope (name) and our Bishop Mar (name)...and for all bishops of orthodox faith".²³ From among the departed fathers she has included also "Mar Severios, who always preached that Mary is undoubtedly the Mother of God".²⁴ Mar Severios remembered was a staunch "anti-Chalcedonian" Antiochene father. At the same time MCC has

included (remembers) the Council of Chalcedon also.

Whether alterations by addition to or omission from the original Syriac version of St James Anaphora should be maintained is another serious question. The MCC remembrance of Mar Severios and the Council of Chalcedon in the same paragraph though "seems strange"²⁵ shall be interpreted in the light of the recent christological agreement between the Chalcedonian and non-Chalcedonian Syrian Churches of orthodox faith. In the light of this happy development we could say that the said MCC inclusion was prophetic, providentially forecasting the christological union that God in his infinite wisdom was planning to reveal in "his time" to the Chalcedonian and non-Chalcedonian Churches of orthodox faith, with special reference to the Malankara Syrian 'sections' of the Syrian Orthodox Church. At the same time we must thank the Holy Spirit to have made us know that the Chalcedonian Churches were not right to have schismatized the Syrian non-Chalcedonians on account of their Christology. Equally that the Syrian non-Chalcedonian Churches were not right to have schismatized the Chalcedonian Churches on account of the latter's Christology. Subsequently, it is high

20 Cfr. TOVEY, P., *Essays in West Syrian Liturgy*, 45.

21 For details, cfr. TOVEY, P., *Essays in West Syrian Liturgy*, 44-56.

22 TOVEY, P., *Essays in West Syrian Liturgy*, 45.

23 *The Divine Liturgy of the Syro-Malankara Church* (Trivandrum, 1986) 31.

24 *The Divine Liturgy of the Syro-Malankara Church*, 34.

25 TOVEY, P., *Essays in West Syrian Liturgy*, 53.

time that the MCC 're-includes' the doctors of the Syrian non-Chalcedonian tradition holding fast to the orthodox faith in the canon of the doctors of the Church but excluded in the Roman interest of the time of the MCC's entering into canonical communion with the Church and bishop of Rome. To realize this the MCC has nothing to do but be faithful to the original form of the Antiochene Syrian Order of the Liturgy.

The MCC in her first anaphoral intercession prays for 'the head of the holy Church and our Father Pope (name)". This is a manifest expression of the MCC communion with the Church and bishop of Rome and also with all the Churches in communion with him. The MCC entering into canonical communion with the Church and the bishop of Rome cherishes and accents the most primitive ecclesiology of the Syrian Church of Antioch articulated through St Ignatius, the third bishop of Antioch. And it is good to remember that Antioch was the first Christian community outside Jerusalem (Palestine). St Ignatius, her third bishop, witnesses and gives evidence of the Syrian contribution of monoepiscopacy as well as tripartite hierarchical ministry. Here it is significant to remember also that it is the Syrian Church that produced the four Gospels of the New Testament, Revelation, Didache (the first liturgical manual) and the Marcion canon of the Bible.²⁶ We must honour this 'providential maternity' of the earliest Church of Antioch. Equally her sophia of communion of

Churches is revelatory and even normative. Not only did Ignatius send a letter to the Church of Rome (besides letters to other Churches), but also died as martyr in Rome. Does not Ignatius' martyrdom in Rome mean also that the bishop of Antioch died in communion with the Church of Rome? Was not Ignatius being drawn to Rome for martyrdom there God's way for him to die in manifest communion with the Church of Rome, just as Paul's journey to Rome to appear before Ceasar was God's way to bring him to Rome so that he bears witness to Christ in the centre (end) of the world? Certainly, yes. This impression is corollary of Ignatius' salutation to the Church of Rome, the "Church which presides in love", and in the letter itself the author has put it in writing. Will it not be right to say that communion with the Church of Rome (as well as with other Churches, as is evident in Ignatius sending letters to many of them) is an essential aspect of the ecclesiology and ecclesial and liturgical spirituality of the Syrian Church of Antioch? This innate but latent spirituality inherited by the Malankara Church through the Syrian Antiochene liturgy fruited in the MCC communion with the Church of Rome and its bishop.

Even before the introduction of the Syrian Antiochene Liturgy in Malankara, the *Malankara Nasranikal*, ever since the foreign missionaries caused division in the Malankara Church, were continuously putting all their efforts to resume communion

26 NORRIS, F.W., "Ignatius, Polycarp and 1 Clement: W.Bauer Reconsidered", *Vigiliae Christianae* 30 (1976) 23-44, 39.

with the Church and bishop of Rome. This has been established with clarity sufficient for historically minded people. It is amazing that some historians of the Malankara Church pretend ignorancy of this connatural tendency of the *Mar Thomma Nasrani margam*. That the MCC communion fruited also the above-mentioned ever-active aspiration and efforts of the Malankara *Puthenkuttukar*, who in course of time happened to adopt the Syrian Antiochene liturgical tradition, has also been scientifically established.

The MCC entered into communion with the Church and the bishop of Rome, because it is "the Church which presides in love", according to the earliest witness of Ignatius of Antioch, and because the *Malankara Nasranikal* ardently longed for and worked hard for the communion of their Church with the former. It does not mean that the MCC entered into that communion because all is right with the Roman interpretations and exercises of the ecclesiastical and canonical system then or later. Empirically speaking no other Church could witness to its own precedency in love surpassing the witness of the Church and bishop of Rome. Was there then any other Church, which, in spite of all its human 'imperialist' ways, practised its universality for universal mission and did not hold fast to its own unilateral interpretation and exercise of power? One may observe also that in recent years comparatively, more than any other bishop of any other bishop of any other Church the bishop of Rome is committed to and expressly acting for the communion of

all Churches of orthodox faith. As far as I understand, one cannot believe that any bishop outside the Catholic communion will relinquish the claims, right or wrong, he has been made to cherish on account of their long tradition, more speedily than the present bishop of Rome. At least none of them has so far showed signs thereto. The universal Christian community may only regret at the petit interests of some of the Churches and their bishops forcing them to keep away from attempts for realizing the communion of all Churches of orthodox faith. After all, why should the Churches outside the present Catholic Communion oppose the Romanisms and Roman unilateral interpretations of ecclesiological truths or untruths by the bishop and the Church of Rome? To make him correct what has been wronged in order to help him better prepare himself and the Roman Church for the communion of all Churches of orthodox faith or to widen the distance of division from him and his Church? I believe it is a serious question. I believe also that the MCC will be exceedingly happy to remember the Malankara Metropolitan of the Syrian Orthodox Church and the Patriarch of the Syrian Orthodox Church in her first tubden provided the latter two remember the bishop of Rome with the minimum of eucharistic joy in the first tubden of their Church.

Nay more, I would even wish the MCC commemorates the Syrian Antiochene patriarchs and the Malankara Metropolitan of the Syrian Orthodox Church in Malankara (Malankara Syrian Orthodox Church - in this paper always including the presently two

contending 'sections') in particular in the canon of the living fathers in the liturgical celebrations? By entering into communion with the Church of Rome and its bishop the MCC has not forsaken her orthodox(true) faith-liturgical(sacramental) communion with the Syrian Church of Antioch and the Syrian Orthodox Church in Malankara. The MCC has not abandoned the orthodox faith of the Syrian fathers and of the Syrian Church of Antioch and the orthodox faith of the Malankara Syrian Church. True, those of the Syrian Orthodox Church of Antioch and of the Syrian Orthodox Church of Malankara who have not entered into canonical communion with the Church of Rome and its bishop may be sometimes tempted to accuse the MCC of schism from the faith of Syrian Orthodox Churches of Antioch and Malankara. To this I should like to answer in the way Luke answered the Jews, who accused Christians of heresy. According to the Jews, Christian faith in the risen Jesus was heresy. But Luke answered thus through Paul: "According to (in) the Way (i.e., in the Christian faith and the Christian Church),²⁷ which they call a sect (hairesis), I worship the God of the fathers (of the Jews), believing everything laid down by the law or written in the prophets, having a hope in God which these themselves accept..."²⁸

I am well aware that the proposal recorded in the first sentence of the foregoing paragraph can raise serious objection, chiefly

because commemoration in the canon of the living fathers in the liturgical celebrations is generally presumed to imply immediate and direct jurisdictional supremacy. That such commemoration does not of itself imply direct immediate (even indirect and mediate) jurisdictional supremacy is evident in the contention of the 'Catholicos fraction' of the Malankara Syrian Orthodox Church against the Antiochene Syrian Orthodox Patriarch. The Code of Canons of the Eastern Churches (CCEC) Canon 209,1 (also applicable to Canon 209,2) regulates the commemoration "of the Roman Pontiff before all as a *sign of full communion with him* in the Divine Liturgy and the divine praises..."(emphasis added). Now the question is, Does or need communion be canonical, implying jurisdictional supremacy, in order to be full? If so what about the communion of the early tetrarchy and pentarchy? Was there no "full communion" between them? So also, what about the communion between the Churches of Rome and Byzantine upto the famous 1054 schism? What about the communion of the Church of Rome and the Church of the *Mar Thomma Nasranis* before the arrival of the western missionaries? My impression is that many a man, of high or low ranks, of the MCC are concerned only about the MCC communion with the Church and bishop of Rome, and least worried about fostering and strengthening the communion with Malankara Syrian Orthodox Church. Many

27 VALUPARAMPIL, K., "The Way' in the Acts of the Apostles", Unpublished Doctoral Dissertation. Paurastya Vidyapitham(Kottayam, 1994) 352-400; same author's forth-coming book "The Way" in the Acts of the Apostles (Kottayam, 1999) 227-250.

28 RSVCE; illustrations in brackets are given by the author of the present article.

do not seem to be aware that the call and mission of the MCC implies also its cessation as a separate 'section' of the Malankara Syrian Church once the whole Malankara Syrian Church of orthodox faith and the Church of Rome get into 'full communion'. Hence the rank and file of the MCC should be concerned also with the communion she already has with the Malankara Syrian Orthodox Church.

Every eucharistic Church is catholic and universal. Universality of Church has particular reference to its call and obligation for universal mission, as is exemplified in the first pentecostal Church of Jerusalem (Act 2) to which we referred above. A Church claiming universality, but not exercising it in universal mission, remains a 'mummy' Church. The Church of Rome, in spite of all its shortcomings and the cultural and ecclesial injuries 'hammered on' by it on others in the course of universal mission work, excelled and still surpasses all others in the fulfilment of the dominical command of universal mission. Hence, the claim of the bishop of Rome of universal juridical power is more easily understandable and justifiable than the claim of any other bishop for universal power. I think that the Malankara Metropolitan of the Malankara Syrian Orthodox Church also has universal juridical power in the sense that he has juridical right over all Malankara Syrian Orthodox people wherever in this world. Providentially, the MCC communion with the Church and bishop of Rome has accelerated the realization of the former not only as mystery and communion but also as mission

traversing caste and regional confinements. We know that even in this respect all is not still alright or even righteous within the Catholic Communion. At the same time we know that the Church of Rome and its bishop is also as human as any other Church and bishop. That the communion of Churches of Eastern and Oriental traditions with the Church and bishop of Rome will certainly help the Roman system to review traditions with the Church and bishop of Rome will certainly help the Roman system to review and reformulate its unilateral excessive claims and interpretations as has been evidenced in the drastic change one notices even in between Vatican II, the CCEC and the Pope John Paul II's *Ut Unum Sint*. So the Oriental and Eastern Churches in the Catholic Communion intend not only to bring their respective non-Catholic parallel Churches (their sister Churches) closer to the Church and bishop of Rome but also and more compulsorily to bring the Church and the bishop of Rome closer to the latter partners of the former. But the success of the MCC in this regard depends on the openness and the initiative her leadership gives. A leadership that finds safe shelter for itself in the 'Roman way of exercises' will certainly make the MCC fall short of the cause of her call. The MCC has the grave obligation to bring to the notice of the bishop of Rome and his Vatican officials the Syrian interpretations and understanding of Petrine leadership and the leadership of the bishop of Rome and the presidency of the Church of Rome within the communion of all Churches of orthodox faith. Whatever has been and is still being unilaterally imposed, directly or indi-

rectly, by the Roman system on the Eastern and Oriental Churches in communion with the Church and bishop of Rome cannot help to realize the still needed full communion of their Churches with their sister Churches.

Any Church, remaining hard hearted towards the epicletic and eucharistic call to work for communion of Churches in preference to other-ego-interests will cease to be truly an eucharistic Church. Any eucharistic Church that is catholic on account of its reality as *pleroma Christou* present in it must be in communion with the other eucharistic Churches equally enjoying the fulness of Christ. Can the 'catholicity (fulness of Christ)' of a Church that cannot get into or excludes communion with the catholicity (fulness of Christ) of another Church be catholic? Can a Church be catholic without communion with all the other catholic Churches? Can the sacramental and essential communion that exists between the eucharistic Churches of orthodox faith be empirically denied or even suspended by the ecclesiastical hierarchy to whom the respective Churches have been entrusted by the Lord and shepherd of Church? These are serious problems that eucharistic ecclesiology poses, I believe. I find these questions fixed at the doors of all 'catholic' Churches celebrating the eucharist.

Conclusion

The holy *qurbano* (eucharistic liturgy) is the peak experience of ecclesial life. In it the Church is constituted and nourished in her eschatological and earthly dimensions. The eucharistic liturgy of the Malankara

Syrian Catholic Church (MCC) epitomizes the whole yearly celebration of *m^edbronuto d^e moran walohan yesu m^esiho* and the latter's eternal culmination in heaven. In the liturgical constitution of the MCC the whole celebration takes place in the Church sanctified-founded and re-created, renewed and glorified by Christ. It is the celebration of the Church, Christ's bride. It is equally the joint celebration of Christ and Church of their wedding and union. It is a celebration of the Church's origin which itself in turn originates the Church. Even individual 'liturgical episodes' of the MCC *qurbono*' witness to this mystery. This short treatise gave the reader an occasion to have a passing but dazzling glimpse of the said mystery revealed in the Preparatory Services (especially the preparation of the bread and the mix), the Services of peace, epiclesis and communion of the MCC *qurbono*'.

The MCC *qurbono*' celebrates and effects not only ecclesial inner communion but also (inter) communion of Churches. This twinning is but a manifestation of the catholicity of her eucharistic ecclesiality. While the MCC still 'groans for' and is at pangs till the 'full' and manifest realization of the communion of all eucharistic Churches, more particularly of the Malankara Syrian Orthodox Church and the Church and bishop of Rome and thereby with all the Churches of the Catholic Communion, she celebrates in the *qurbono*' the communion of Churches that already exists. The anaphoral intercessions (*tubden*) of the MCC *qurbono*' very clearly articulate this aspect. She must think of more expressive ways of avowing and

strengthening the communion she naturally has with the Syrian Orthodox Church in Malankara and elsewhere. Openness to universal Church is connatural of the catholicity of the eucharistic Church. Eucharistic Church is not egoistic, but the self graced with catholicity. Catholicity of all eucharistic Churches has to be manifested in its communion with the Church and bishop of Rome. This is a constitutional aspect of the liturgical spirituality and ecclesiology of the earliest Syrian Church of Antioch, whose later developed liturgy the Malankara Church providentially happened to inherit. Thus, the MCC communion with the Church of Rome and its bishop together with all Churches and their bishops of orthodox faith is nothing but blooming and fruition of the eucharistic (liturgical) ecclesiology and spirituality of the original Syrian Antiochene Church and also of the Nasranis of Mar Thomma in India who continued to resist the 'Roman' colonial ways of bringing Churches into communion with it. The leadership the

Church and bishop of Rome was giving in the execution of the dominical command of universal mission and thereby realizing the universality of eucharistic Church was an added reason for the MCC for entering into communion with it. It does not mean that the MCC entered into that communion because all is alright with the 'Roman system'. Along with all the Eastern and Oriental Catholic Churches (in communion with the Church of Rome and its bishop) the MCC also has the right and duty to help the Church of Rome and its bishop to realize and verify its (Rome's) catholicity in manifesting its communion with all other eucharistic Churches, particularly the Malankara Syrian Orthodox Church. But it is certain that sticking on to the "frightening and all-absorbing Roman system"²⁹ the Roman Catholic Church and the bishop of Rome cannot bring to fruition its catholicity. Manifest communion of all eucharistic Churches is a eucharistic challenge. Eucharist is the source and centre of communion of Churches.

Dr Kurian Valuparampil

29 In a quite informal and friendly conversation between a priest of a non-Catholic Malankara Church and myself, the latter used this phrase: "The Roman system is so frightening that we are afraid that our Church will be all absorbed into it".

THE ECCLESIAL DIMENSION OF THE LITURGY OF THE WORD IN THE SYRO-MALABAR QURBANA

Our concern in this article is to discover the ecclesial dimension of the liturgy of the Word. This is an attempt to understand the theological meaning of the liturgy of the Word in the Syro-Malabar Qurbana in its ecclesial dimension.

This is a discussion about the relation of the liturgy of the Word to the Church. One of the special characteristics of the Word of God is that its message of salvation is addressed to a worshipping community. So the response to this divine address also comes naturally from the people of God which is the Church of God in Jesus Christ. One who has entered into the spirit of the East Syrian liturgy will easily understand this role of the community in its celebrations. The worshipping community plays a prominent role in the liturgy of the Word.

Church: the Privileged Mediatrix of the Word

The fact that the Church is called to be the mediator of the Word can be clearly elucidated from the texts of both, the Old Tes-

tament and New Testament. The Church as liturgical assembly is convoked to hear and to respond to God who speaks to them in the Word. The following analysis of the biblical and liturgical sources will enlighten us further in this field.

The Church:

Assembled by and for the Word

Recent researches show that the concept of the term 'Church' (*ecclesia*) is to be understood as the final perfection of what the Hebrew Bible from the beginning had called 'the Assembly of Yahweh'.¹ The first mention of the assembly of Yahweh is seen in Ex. 19 where the Israelites gathered at the foot of Sinai to receive from the Lord the Law, which announced to them "You shall be to me a kingdom of priests and a holy nation" (Ex. 19:6). This gathering formed the wandering Israelites as 'the people of God' for which the Targum uses the name *Qahal Yahweh* and the Septuagint translates it as *ecclesia kurion*² and the day is termed 'the day of the Assembly' (Deut. 9:10, 10:4, 18:16): religious assembly of the people of

1. Cf. L. Bouyer Liturgical Piety (LS I; Indiana: University of Notre Dame, 1955, 1964) 23.

2. The Greek term stems from the root..... meaning 'call to a convocation'. In the secular sense 'ecclesia' designated the assembly of all the citizens duly summoned at Athens by the civil authorities. The Acts of the Apostles describe such an assembly of the people at Ephesus (Acts 19:29-40).

God gathered together to take part in public worship.

Among the covenant or liturgical meetings of the Old Testament which enabled the Israelites to become the people of God, the most remarkable ones are: Assembly on Sinai (Ex. 19-24), dedication of the Temple by Solomon at Jerusalem (1 Kings 8 and 2 Chron. 6-7) and renewal of the exilic gathering under the leadership of Nehemiah (Neh 8).

A study of these Old Testament liturgical assemblies reveal the following four characteristic elements.³

1. The assembly is convoked by God himself, "Gather the people to me, that I may let them hear my words..." (Deut. 4:10).
2. God remains present in the midst of the assembly (Ex. 19:17-18).
3. God proclaims his Word to be heard by the assembly (Deut. 4:12-13).
4. The reunion is sealed by a sacrifice of the covenant.

We may conclude from these features that the place of the ministry of the Word is the assembled people of God. As we observe in the case of the people gathered by Moses under the foot of Mount Sinai, the Israelites constituted God's people by, through and for the Word of God, as well as for the offering of sacrifice. The community assembled for liturgical celebration had become the proper place for the scripture reading. The reading

of the book became an increasingly solemn event in these assemblies by the very fact that it was truly God who spoke in them.⁴ For the elect, similar to these festal meetings were days of 'holy convocation' (Num 29:1). Thus Lev. 23:3 speaks of 'holy convocation'. The day of Sabbath had become holy for the Jews because of the divine institution of reading of the sacred scripture, hence the days of holy convocations are days of holy proclamations.

As in the Old Testament and in the synagogue, it is God's Word in Christ that gathered the first Christian community. In the fullness of time the mystery of salvation accomplished in Christ constituted the election of the new people of God: a reassembling of the scattered children of God (Jn. 11:52) into the Church (Mt.16:18). Then Jesus sent the Apostles "to call together by the Word of Jesus the new elect of God throughout the whole world, and to enable them, thus brought together, to hear what that same Word has to teach them."⁵ Thus an ecclesia - "an assembled community" - was formed to hear the Word and to break the Bread. This passage from the Jewish *Qahal Yahweh* to the Christian ecclesia can be clearly understood by a study of the first Christian assembly as described in Acts 2:41-42: "Those who received his word were baptized..... And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." These

3. Cf. J Lecuyer, *Le sacrifice de la Nouvelle alliance* (Le Puy : Mappus, 1962) 9-51.

4. Cf. A.G. Martimort, *The Church at Prayer* (vol. I. Principles of the Liturgy by I. -H. Dalmais, P.M. Gy, P.Jounel, A.G. Martimort, Collegeville: Liturgical, 1987. Originally *L'Eglise en priere I*, Principes de la liturgie. edition nouvelle, Paris: Desclee, 1983) 93

four elements can be considered as the visible expressions of the ecclesial community.⁶

The Apostles who had the Christ - experience thought it their main duty to continue to be at the service of the Word and they carried it out in different ways. They shared the Word with others by their proclamation under the guidance of the Holy Spirit and this resulted in the formation of the Church.⁷ As M.Vellanickal states, "The Church is a community of those who have accepted in faith the Gospel or the Word proclaimed by the Apostles."⁸

Thus the new covenant assembly was convoked by the heralds that Christ sent (Mt 28:18-20) viz. the apostles. Peter says that the assembly "is born anew, not of perishable seed but of imperishable, through the living and abiding word of God" (1Pet 1:23) in order that it may become "a chosen race, a royal priesthood, a holy nation, God's own people" (1Pet. 2:9). The hearers of the Word become the Church of the Word. Vatican II speaks of the Church as born of the Word.⁹ The Word assembles the Church in order that it may be incarnated there. The identity of the Church lies in ministering to the Word and the growth or increase of the Church is

identified with the growth or increase of the Word (Act. 6:7; 11:24; 13:49; 19:20).

The mediatory role of the Church in proclaiming the Word is expressed by L. Bouyer thus; "the church, being sent is first of all the place in which that Word of God, which is Christ, is finally proclaimed or rather, proclaims itself through the apostolate."¹⁰ He defines the Church liturgically as a "meeting of God's People called together in convocation by God's Word through the apostolic ministry, in order that the People, consciously united together may hear God's Word itself in Christ, may adhere to that Word by means of the prayer and praise amid which the Word is proclaimed, and so sealed by the Eucharistic sacrifice the Covenant which is accomplished by that same Word."¹¹

In the East Syrian tradition, ¹² the term *edtha* is used for the Church and it means 'a congregation', or 'assembly.' This liturgical congregation as a community having faith in the mystery of salvation expresses great rejoicing at the celebration of the Word and Bread. The Syro-Malabar Church rejoices at the festal celebration of the public life of Christ in the Liturgy of the Word and

5. Cf. Bouyer, *Liturgical Piety*, 24

6. Considering the other three as visible elements of communion and constitutive of the Church of Christ, M.Vellanickal writes: "the visible expression of this communion is found in the Church as a believing, sharing and eucharistic community, to which correspond the threefold function of the ministry in the church: preaching, governing and sanctifying," M.Vellanickal, "Ecclesial Communion: A Biblical Perspective," *BibBh* 12 (1986) 194.

7. Cf. George Mangatt, "The Holy Spirit and the Apostolic Church," *BibBh* 18 (1992)34-54.

8. M.Vellanickal, "The Particular Church and the Individual Church," *CO* 5 (1984) 48 , "Biblical Theology of the Individual Churches," *CO* 1(1980) 12-13.

9. Cf. Ad Gentes, no.6; PO 4; Cf. Col. 1:16

10. L. Bouyer, *Liturgical Piety*, 28

11. L. Bouyer, *Liturgical Piety*, 29

of the resurrection of Christ in the Liturgy of the Eucharist. This joy of the Church is so intimate that it is compared to that of the Bride who, crowned like a spouse and full of every help and blessing, is found worthy to receive from heaven the manifestation of Christ Jesus.¹³

The Community of St Thomas Christians: Built up by the Word

God Himself is now speaking to His people in Jesus His great *Apostolos* (the one sent). As God continued to speak through the Apostles, whom Christ has sent, today the same God communicates his Word through the mediation of the Church. As God in the Old Testament called into existence Israel and established it as the first-born and as at the messianic times God called into existence the Church, the body of Christ, in the same way God continues to call together the ecclesial community in our time too.¹⁴

Taking into account the two basic elements: namely the apostolic proclamation of the Word and its acceptance by the community, we conclude that in its origin, the Church of St Thomas Christians was founded by the apostolic proclamation of the Word

by St Thomas and a faithful reception of the 'Law of Thomas' (*Mar Thoma Margam*).¹⁵

The term *ecclesia* when applied today to the Syro-Malabar Church designates not only the gathering of the Christians, but also the periodical reunions of St Thomas Christians around the Word and the Eucharist.¹⁶ The ecclesial aspect of the Church is visibly exhibited also in the Sunday eucharistic assembly, the most basic representation of the Church and this assembly, nourished from the table of the Word and the table of the Bread attains its growth both in the ascending and descending dimensions of the Word. Every worshipping community of St Thomas Christians assembled for the celebration of the Eucharist is gathered together as the Church at the command of the Lord.

The Church as such has the power to meet and to do what it must do in that meeting only on God's Word alone.¹⁷ The fact is recalled to the participants at the beginning itself of the Qurbana, as is evident from the response of the community: "We do this in accordance with the command of Christ."¹⁸ Today, it is due to the ministry of the Church

12. Cf. Vellian, "The Church as Bride in the East Syrian Liturgy," *SL* 11-12 (1976-77) 59;- Die Kirche als Braut in den ostsyrischen liturgischen Texten," *Die Kirche in der Sicht der Christenheit des Ostens und des Westens* (ed. J. Madey, Paderborn: Verpag Bonifacius-Druckerei, 1974) 95-104; L. Arangassery, "Ecclesial Dimensions," 113-114.

13. Cf. *The Order of Raza*, 15.

14. Cf. L. Deiss, *Celebration de la parole* (Paris: Desclee de Brouwer, 1991) 32.

15. Cf. X. Koodapuzha, "Ecclesiological Perspectives of the St. Thomas Christians," *CO* 8 (1987) 55-57.

16. Mannooramparampil writes: "The liturgical community, assembled in hierarchical order in the name of Christ is the Church in concrete, which being at the same time the epiphany of the universal Church, has the same dimensions as those of the latter." Cf. T. Mannooramparampil, "Horizontal Dimension of the Syro-Malabar Qurbana," *CO* 13 (1992) 104.

17. Cf. L. Bouyer, *Liturgical Piety*, 32

18. *The Order of Raza*, 5

that the Word forms the hearers in the Church into one people and makes them an assembly of believers.¹⁹ The assembly which Jesus gathered by his Word of the Gospel are recalled anew today, when the priest announces the words of Christ.²⁰

This Church is entrusted by St Thomas the Apostle with the two great resources: the Word of God (the scripture) and its celebration (liturgy) by which individual Christian can experience the events of the divinely-inspired salvation history. The Church which is the continuation of Christ, re-enacts the whole Christ event in her liturgy and the Syro-Malabar Church today re-enacts the whole mystery of Christ when she celebrates the liturgy of the Word and offers the Liturgy of the Eucharist.²¹

The Syro-Malabar Church: Mediatrice of the Word

The same Word which accomplished the plan of salvation once for all in Christ realizes that plan today in the Syro-Malabar Church. It is the right and duty of the Church to take up the role of mediatrice of the Word, for never does the Bible come as such into its own truth except when it is proclaimed as 'Word of God' in the 'ecclesia' the place where the liturgy lays out the constitutive dimensions of the Bible.²² If the Word is

today addressed to man through the Church, it is precisely because it is only in the Church that the Word remains as a living Word of God, the Word which creates.²³ The Church continues to be the privileged mediatrice of the Word for through the Church the people of God are called to listen to God's Word proclaimed in Christ and thus the mystery of salvation is accomplished today. The Church embodies the Word in her liturgical prayers.

Even the readings or the liturgical cycle foster the ecclesial spirit. Through the different pericopes read from the liturgical calendar, the Syro-Malabar Church offers numerous possibilities for the worshipping communities to think of the mystery of the Church. In the Syro-Malabar Calendar out of the nine sacred seasons, in the last four: 1. Sleethe; 2. Khaitha; 3. Elia, Sleethe, Moses; 4. Dedication of the Church, the liturgical year is extended from the mystery of Christ to the mystery of the Church. G.Vavanikunnel writes, "With the resurrection and ascension the mystery is fulfilled in Christ and with the Pentecost it is extended to the Church."²⁴ During these seasons the Church leads the faithful to different ecclesial dimensions especially selecting various readings pertaining to the mysteries of the Church, *Parousia* and the escha-

19. Cf. Paul De Clerck, "In the beginning was the Word," 5

20. Cf. V. Pathikulangara, *Chaldeo-Indian Liturgy* (Kottayam: OIRSI, 1982) 19.

21. Cf. V. Pathikulangara, *Chaldeo-Indian Liturgy*, 31

22. Cf. M. Chauvet, "What makes the Liturgy Biblical ? - Texts," *SL* 22 (1992) 121-133.

23. Cf. B. Barsotti, *La parole de Dieu dans le mystere chretien*, *LO* 17 (Paris: Cerf, 1954) 312.

24. G.Vavanikunnel, *The Signs and Symbols in the Syro-Malabar Qurbana: A Study on the Syro-Malabar Liturgy* (Changanacherry: Sandesanilayam, 1976) 130-131.

tological fulfilment. In short, the liturgy of the Word of the Syro-Malabar Church functions as the privileged place to mediate the Word of God for the community.

The Ecclesial Nature of the Liturgy of the Word

The Word of God in its ecclesial dimension can be further understood. By celebrating the plan of salvation through the liturgy of the Word and the Eucharist, the Church 'discovers itself as the continuation and perpetuation of the liturgical assemblies of all the times'.²⁵ When the Word incarnated in Christ functions today in the Syro-Malabar Church through the liturgy of the Word, she keeps unbroken the chain of the practices of all previous liturgical assemblies convoked by God.

This Word is today discovered not only in the Bible but also in the Church, its traditions and practices. What we see in the Bible is only its written form. What was written down in the Bible was only what was revealed to be the Word of God and also what constituted the memorial celebration of the Word in the early Church.²⁶ But the Church received the heritage of the celebration of the Word and now she continues to celebrate it in the community as Christ and the

Apostles did. The Church continues and offers the same worship, the one that is, the Old Testament people and the early Church celebrated. The written Word becomes the living Word of God only when it is celebrated by the Church and in the Church. In short, the phase of written revelation is closed and the phase of celebrated revelation is continued at present through today's liturgy.²⁷

We can rightly say from the dynamism and content of the prayers of the Church that the ecclesial celebration is the place where God communicates himself to his people and await from them a response.²⁸ The Scripture is fully understood only in the Church, since it is only in the liturgy that the Church proclaims, interprets and attains the full significance of the Word. Through reading of the scripture and the homily which are inalienable parts of the Church assembly and especially of eucharistic assembly, the Church serves as an effective channel for the proclamation of the Word and the Word attains its full significance. Thus in the words of Vellanickal, "The Church is always at the service of the Word and is carried forward herself by the power of the Word."²⁹ In the proclamation of the Word i.e. not only in the readings but also in the homily of the Syro-Malabar Qurbana, an ecclesial character of

25. Cf. A.M. Triacca, D. Sartore et A.M. (eds), "Bible et liturgie," *DEL* 1/1 (Brepols, 1992) 136.

26. Cf. L. M. Chauvet [*Le recit, la lettre et le corps* (Paris: Cerf, 1982) 8] writes: "L'Esprit n'est troué que si la lettre n'est pas esquivée." In the words of P. Beauchamp [*L'un et l'autre Testament* (Paris: Seuil, 1976) 191-192] the writing and the voice limit on another, for they are hindrances to occupy the place of the first scripture that of the Father.

27. A.M. Triacca put it: "La revelation écrite a été son époque, complétée, fermée; achevée, tandis que la revelation célébrée dans l'odie liturgique est à compléter: elle ne s'achèvera définitivement que dans l'eschaton." "Célébrer la parole de Dieu," 241.

28. Cf. Manlio Sodi, "Celebration," 167.

29. M. Vellanickal, "The Biblical Theology of the Individual Church," *CO* 1 (1980) 5-19.

the Word is exhibited. For the Word of God calls men together and keeps them together in the ecclesia.³⁰

Observing the communitarian dimension of the *Qurbana*, Joseph Powathil notes, “*Qurbana* keeps the hierarchical distinction of the assembled gathering quite clearly, but allows for constant communication between them and for the united action of all. The first and second person plural so frequent in the prayers emphatically underline our togetherness. The salutation, the movements and the gestures of the celebrant are also designed to give the impression that the *Qurbana* as its very centre is a great act of worship by the whole gathering offered to the Lord, our God. The structure and content of the prayers abundantly demonstrate the collective character of our liturgy and underline the need for effective participation on the part of the faithful.”³¹ As James Chavely has put it “This communitarian aspect of the liturgy is very well kept up in the Syro-Malabar *Qurbana*, in its structural set up, prayers and rites.”³²

The dialogic nature of the liturgy of the Word deepens the communitarian character of St Thomas Christians. The ecclesial sense

is clearly manifested in the formulas and prayers said in the first person plural “we” because they impart the experience of a community that prays together. The participation of each member of the congregation strengthens the bond of the ecclesial community.³³ The proclamation of the *kazozutha* which are prayers of the Church and are offered for the special intentions of the participants is a typical example of the great concern of the worshipping assembly for the whole Church and for its individual members.³⁴

Different Roles in the Liturgy of the Word

As we have noted above, the liturgical celebration of the Syro-Malabar Church is considered to be the expression par excellence of the communitarian aspect. The liturgical assembly itself is a meeting only of participants where each one plays his or her own proper role in the ordered harmony of the whole action. To penetrate into the core of the subject, here we may consider the different roles of the celebration of the Word viz. its celebrant, the readers and other ministers and the congregation itself.

30. A. Verheul expresses the ecclesial character of the Word thus: “Not only are the readings truly ecclesial in character, in that the Bible here appears as the Book of the Church, read and interpreted within the framework of the Church’s tradition, in the atmosphere of fellowship of the assembled community, the Church in this particular place, but also the Word Scripture possesses a community-forming power.” *Introduction to the Liturgy* (Wheatthampstead: Campfield, 1972, 1987) 95.

31. J. Powathil, “The Vertical and the Horizontal Dimensions in the *Qurbana*”, *A Study on the Syro-Malabar Liturgy* (ed. G. Vavanikunnel, Changanacherry: Sandesani layam, 1976) 89-106.

32. James Chavely, “Some General Features of the Syro-Malabar *Qurbana*,” *A Study on the Syro-Malabar Liturgy* (ed. G. Vavanikunnel, Changanacherry: Sandesani layam, 1976) 85.

33. T. Mannoorampampil, “Horizontal Dimension of the Syro-Malabar *Qurbana*”, *CO* 13 (1992) 99-104

34. The intercessory prayer after the anamnesis is a model prayer constituting a good testimony to the ecclesial nature of the worshipping community. *The Order of the Raza*, 48-49.

Though all the members in the assembly are active participants, they have different functions to perform. They perform the liturgy in an orderly and organized way by giving each member of the liturgical assembly a special function in the celebration. In other words the liturgical assembly is hierarchically organized, according to diversity of functions and the entire assembly is involved and contribute their share as a corporate action in the celebration of the Syro-Malabar Qurbana, each according to his particular role.³⁵ In the prayer of Imposition after the Karozutha, this hierarchical structure of the Church is clearly manifested:

“And through the grace of the Holy Spirit, who is consubstantial with your glorious divinity, are conferred, by the imposition of hands, the orders of true priesthood. In your mercy, O my Lord, you have rendered us, in spite of the littleness of our weak nature, worthy to become recognized members in the grant body of the holy Catholic Church and to administer spiritual helps to the faithful”³⁶

It can be firmly stated that this priestly and hierarchical nature of the church with its various ministries makes the liturgy truly ecclesial and dynamic and makes it into a corporate act.³⁷

As J. Gelineau writes, “the Word is read and explained in the assembly where Christ is present and active in virtue of a minister and in a mysterious action.”³⁸ The tasks and responsibilities assigned to individual members in the liturgy of the Word are also varied and in the following lines we go through these functions. Certain of these functions are reserved strictly for those who have received the sacred ordination. Different roles like the reading and interpretation of the Word of God in the celebration is not given to every one, but only to those ordained and appointed by the Church, for only the Church is empowered to read and interpret correctly the inspired scripture in a liturgical assembly. Pope John Paul II in his Instruction *De verbi Dei* writes, “the faithful listen to the word of God and meditate on it, but its exposition is confined to those who by ordination have been given the office of teaching and to those to whom the exercise of the ministry has been assigned.”³⁹

The celebrating assembly of the Syro-Malabar Church is a harmonious combination of the distinctive roles of a bishop or a priest, deacon, the faithful, other readers, ministers and chanters who fulfil other ministerial services.⁴⁰ The liturgy of the Word is so profoundly communitarian in nature that

35. Cf. SC 26; *The Present Liturgical Crisis in the Syro-Malabar Church A study* (Rome: Malabar Study Forum, 1989) 22-23.

36. *The Order of Raza*, 31.

37. L. Arangassery, *Ecclesial Dimensions of East Syrian Liturgy* (OIRSI 145: Kottayam: OIRSI, 1990) 65

38. J. Gelineau, “L’homelie de la Parole du Dieu dans le mystere du culte” *La Parole de Dieu en Jesus-Christ*, eds. L. Charlier, Humbert Cornelis et al., Cah AR 15 (Casterman: 1961) 34

39. *De verbi Dei*, no.8. *Vatican Council II*, vol.2, ed. Austine Flannery, 122

40. Bringing out their different functional roles in the liturgy, Ignatius of Antioch in his *To the Magnesians* 6:1-7:2, writes: “I exhort you to strive to do all things in harmony with God: the bishop is to preside in the place of God while the

all the participants have their own active parts to play in the liturgical service. L. Deiss is worth quoting here. "Only one reader proclaims the text, but all the celebrating community receives it as the word of God. Only one makes the homily, but all the celebrating community actualizes the word of God."⁴¹ The Syro-Malabar Liturgy of the Word attributes to biblical texts, read by a priest or reader, such a value that they regard the prophet, the Apostle or Christ himself as proclaiming the Word today to the listening faithful.⁴² We give below a brief account of these functions in the context of the liturgy of the Word in order to make clear its ecclesial aspect.

1. Celebrant

In the celebration of the liturgy of the Word, it is Christ himself who is presiding over the eucharistic assembly. But the bishop or the priest carries out the role of the celebrant of the community and they are only acting in the person of Christ, for the gift of teaching in the Church is conferred on them by virtue of ordination and they are the authoritative witnesses of the faith of the Church.

The safeguarding and interpretation of the Word is confined to them not as a personal talent but as a charism entrusted to the Church. The priest is to combine the ministry of the Word and the eucharistic liturgy. A. Bea comments on this double ministry of the priest; "the mystical union which obtains in the sacred liturgy between the word of God and the Bread of Life brings it about that the priest also comprises in his person two functions: he is as much "minister of the word" as "minister of the Sacrament." A priest who knew well how to celebrate the holy Sacrifice, the "Breaking of Bread," but did not know to break the word of God to their faithful, is only half a priest."⁴³

In the Syro-Malabar *Qurbana* the president of the liturgy of the Word, as in the Eucharistic part, is always an ordained priest, and he as the celebrant accomplishes the sacred actions of breaking to the people the bread of the Word of God and the eucharistic Bread.⁴⁴ So, the liturgy of the Word is a priestly activity. The celebrant representing Christ speaks the Word of God and he at the same time mediates in the name of the people with God through God's Word. In the Syro-

presbyters are to function as the council of Apostles, and the deacons, who are most dear to me, are entrusted with the ministry of Jesus Christ, who before time began with the Father and had at last appeared.... Come together, all of you, as to one temple and one altar, to one Jesus Christ, to Him who came forth from one Father, yet remained with and returned to, one." *The Epistles of St. Clement of Rome and St. Ignatius of Antioch* (ed James A. Kleist, ACW 1. London: Longmans, 1961) 70-71.

41. L. Deiss, *Celebration de la parole*, 131.

42. A.G. Martimort writes that when the texts of the Bible are read in the liturgy by a reader or minister of higher rank, they are regarded as words that the prophets, the Apostle, or the Lord himself is speaking today to the listening faithful. *The Church at Prayer*, 136.

43. A. Bea, "The Pastoral Value of the Word of God in the Sacred Liturgy," *The Assisi Papers Proceedings of the First International Congress of Pastoral Liturgy Assisi-Rome, September 18-22, 1956* (Collegeville: Liturgical Press, 1957) 87.

44. LG 21; PO 2,5,6&13.

Malabar Qurbana the reading of the Gospel is strictly reserved to the members of the priestly hierarchy only. This also indicates the venerable place which the Gospel enjoys, even equal to the Eucharist in the Syro-Malabar Church, thus setting the rank of the Gospel above all other biblical books. Liturgically speaking the right of interpretation also belongs to those who have the right to preside over the Eucharist.

We can distinguish a descending and ascending line of thought in the priestly roles. The activity of the priest in the liturgy can be understood in the light of the role he carries out during the Qurbana. As A. Verheul state: "In worship, viewed in its descending line, the hierarchic priest appears in the name of Christ, as his instrument and the living sacramental sign."⁴⁵ The priest officiates here in place of Christ. The ascending dimension also is seen in the role of the priest. The celebrating priest according to the tradition of the Syro-Malabar Church is delegated from the people to offer the Eucharist for and in the name of the community and so the priest stands at the Table of the Lord as the spokesman of the whole Church. The fact that the priest is standing at the bema and at the altar on behalf of the worshipping community is clear from their response at his request for their prayer. "... accept your Qurbana and be

pleased with the sacrifice you offer for us, for you, and for the whole world, through the goodness of his mercy for ever."⁴⁶

This role is pointed out by Verheul thus: "When we consider the liturgy in its ascending line, as the response of the Church to God's salvific action in Word and Sacrament, here again we must see the hierarchic priest as the sacrament of Christ, the invisible head of the assembled community."⁴⁷ It is in this capacity that the priest becomes the leader and representative of the people of God.

2. Deacon

Besides the celebrant who reads the Gospel, the liturgy of the Word has also readers for the Old Testament lessons and the Apostle. Strictly speaking, these functions of proclaiming the pre-evangelical readings are given to clerics who have received minor orders by the benediction of a Bishop.⁴⁸ The Apostle is assigned to be read by a deacon.

In the Qurbana, the deacon or MeSamSana is the minister par excellence among all other ministers. He is the mediator forming the link and strengthening the contact between the priest at the Bema and the congregation and thus his role makes the liturgy of the Word function like an ecclesial act. He helps the people giving them appro-

45. A. Verheul, *Introduction to the Liturgy*, 81

46. *The Order of Raza*, 41,46

47. A. Verheul, *Introduction to the Liturgy*, 82.

48. Hippolytus of Rome [*The Apostolic Tradition*, ed G.Dix, 21] writes that the reader is appointed by the Bishop's handing to him the Book. For he does not have hands laid upon him. Among different duties of the deacon, the Dogmatic constitution, *Lumen Gentium* envisages the following as important: the reading of the sacred scripture to the faithful; instructing and exhorting the people and presiding over the worship and the prayer of the faithful (No.29). The constant traditions of the Syro-Malabar Church permit proclamation of the Word by a layman.

prate admonitions and invitations like “Let us pray; peace be with us.” Other examples of instructions are, in connection with the Trisagion, to “raise your voices, all you people, and praise the living God” and as before the Gospel reading to “stand attentively and listen to the holy Gospel.” It is the duty of the deacon to formulate the intentions for the people and to recite the petitions of the *Karozutha*.

In the Raza it is the Archdeacon who keeps the order in the worshipping community, while in the other two forms of the *Qurbana* this is done by the deacon. Qatraya writes, that a deacon, and not a priest, reads the Apostle because John was in the order of deacon before our Saviour and not in the order of the priest of the New Testament. The lector has the role of John the Baptist who proclaims the imminent coming of Christ. Qatraya writes. “The reading of the Apostle is the mystery of the sublime words of John who spoke to the multitude about our Saviour as about the one who is come from above, is above all and the rest like these: And I am not Christ, but am one sent before Him.”⁴⁹ In the Raza, another deacon stands at the side of the lector with a lightened candle. This custom indicates that the Word of God is the light of the world (Jn 8:12) which removes the darkness from us. According to Madey, a deacon in the East Syr-

ian Church is the server at the mysteries, herald of the Church and the proclaimer and teacher of the *kerygma*.⁵⁰

Before beginning the pre-evangelical reading, the lectors are blessed with the formula of blessing. The blessing formula before the Epistle reading is typical and full of theological themes. The prayer for the deacon reads thus:

“May Christ make you wise by his holy teaching and make you a true mirror for those who hear from your lips the words of his doctrine through the goodness of his grace. Amen”⁵¹

The formula expresses first the idea, as seen in the other two formulas of blessing for the lectors, that the deacon himself should be well nourished on the doctrines of the Scripture entrusted to him and its holy teaching should make him wise. Secondly, the priest wishes that the faithful should find in him a perfect example; a true mirror reflecting the Word that he reads. He should be aware of this truth as David the prophet has said: “The Spirit of Lord speaks by me, his word is upon my tongue” (2Sam. 23:2). As a faithful servant of the Word he should keep the Word of God so faithful only to give it to men. The dignity of the task naturally requires that he should sincerely carry out the duty entrusted to him by becoming a true

49. G. Qatraya, “Interpretation of the Offices,” *Homilies & Interpretation on the Holy Qurbana* (ed. G. Vavanikunnel, Changanacherry: Sandesanilayam, 1977) 91-92

50. J. Madey, “Der Diakon als Einheitsfaktor der eucharistischen Gemeinde im ostsyrischen Ritus,” *Die Einheit der Kirche: Dimensionen ihrer Heiligkeit, Katholizität und Apostolizität* (ed. Lorenz Hein, Festgabe P. Meinhold zum 70 Geburtstag, Wiesbaden (1977) 34.

51. *The Order of Raza*, 21.

model who always reflects in life and conduct the demands of the teaching of Christ and by becoming 'more bold to speak the Word of God without fear' (Phil. 1:14).

Through the reader and his reading, the Word of God should echo in the hearts of the faithful and should illumine them in their thoughts and deeds. The sending forth of the deacon to read the Word of God is in the same spirit as Jesus sent his twelve disciples to preach the Good News of salvation to the lost sheep of the house of Israel (Mt 10:6). It is in the hope that he may announce the good tidings with great power as the Apostles did (Acts 4:33). His reading is also an answer to Paul's question, "How are they to hear without a preacher and can men preach unless they are sent. As it is written, 'How beautiful are the feet of those who preach good news!' (Rom. 10:14c-15)".

3. Ministers of the Word

The ministers include readers of the Old Testament, chanters, candle bearers and incensors and they are also expected to serve the priests in the liturgical celebrations having their proper appointed tasks. The Old Testament readings are meant to be read by those who have received minor clerical orders and they are called '*Qaroya*' meaning 'readers'. They are also entrusted with guiding the people in their participation in the Qurbana indicating by the proclamations, the

interior and exterior attitudes to take and to lead intentions of prayer as in the *Karozutha* and litanies. In the Oriental tradition, the ministers, since they come and go between the celebrant and the people, are compared to the angels of the vision of Jacob ascending and descending the ladder which touches the heaven.⁵²

4. The Worshipping Community

The faithful of the Syro-Malabar Qurbana form a community of believers in the risen Christ and they as a salvific community celebrate the mystery of resurrection. The redemptive mysteries contained in the scripture and reenacted in the liturgy of the Word and in the eucharistic liturgy are really proclaimed to the community.⁵³ This mystery when celebrated in the Church becomes an efficacious ecclesial celebration of the living Word and therefore the liturgy of the Word makes sense only when the community is present or only in the event of the participation by the congregation. The liturgical community of the Syro-Malabar Church which celebrates the Word of God renders the Church visible as the holy people of God.

The prayers in the Qurbana are replete with this ecclesial spirit. In the liturgy of the Word, the recital of the prayers with the response of 'Amen' by the community and the alternated singing of different chants dem-

52. Cf. S. Salaville and G. Nowack, *Le role du diacre dans la liturgie orientale*, Athens: Institut francais d etudes byzantines, 1962. A. Kniazeff, "The Role of the Deacon in the Byzantine Liturgical Assembly," *Roles in the Liturgical Assembly* (Liturgical Conference Saint 23; New York; Pueblo, 1981) 100 n.56, 167-180..

53. T. Mannooramparampil, "The Structure of the Syro-Malabar Qurbana," in *Ecclesial Identity of the Thomas Christians*. eds. T. Vellilamthadam, J. Koikakudy, Z. Koodapuha and M. Vellanickal (Kottayam :Oriental Institute, 1985) 210.

onstrate the communitarian character of the *Qurbana*. The chant of Trisagion is alternated between the priest and the people, while *suraya* is sung alternately between the celebrant, deacon and the choir, *zummarā* between the celebrant and the deacon, *onitha d'evangelion* between the deacon and the people.

The ecclesial aspect of the liturgy of the Word as in the whole *Qurbana*, is revealed in the dialogical nature and grammatical structure of the prayer. The first person plural 'we' is used for the prayers, when the community itself or the celebrant himself in the name of the community offers the prayers to God the Father. It means that the prayers are formulated for and in the name of the whole celebrating community inclusive of even the heavenly Church.

The idea that the prayers recited by the celebrant are in the name of the community and for the community is clearly expressed throughout the *Qurbana*. In the *G' hantha* after the intercessory prayers the priest recites, 'we also, My Lord, your weak, frail and miserable servants who are gathered together in your name, and who stand before you at this time...' ⁵⁴ The phrase 'gathered together in your name' is inspired by Mt.

18:20 "for where two or three are gathered in my name..." The whole worshipping community in the Church is gathered in the name of Christ and by this very fact the congregation enjoys the presence of Christ amidst its members.

Again according to Dix the words "who stand before you..." is influenced by Lk. 21:36 '... to stand before the Son of man.' ⁵⁵ The phrase 'to stand before' biblically has the connotation of 'to appear before the judgement'. The congregation, gathered together in the name of Christ, stand before the altar of the Lord to celebrate the holy Mysteries with the expectation of participating in the eschatological heavenly banquet after the second coming and last judgement. So they stand there with the hope of appearing before the presence of God in the day of judgement. The scriptural background of the last judgement is pointed out in the *huttama* (final blessing) on ferial days which expresses the same idea of Christ 'granting us the grace to stand at his right hand in the Jerusalem on high', ⁵⁶ In the last judgement, those who are entitled for merit are called to stand at his right hand and are given the reward of seeing him face to face and of inheriting the kingdom (Mt. 25:34).

Dr Cyrus Velamparampil

54. *The Order of Raza*, 50.

55. G.Dix, *The Shape of the Liturgy* (London: Dacre, Adam & Charles Black, 1945) 180-181

56. *The Order of Raza*, 69.

BOOK REVIEW

SYRIAC DIALOGUE: THIRD NON-OFFICIAL CONSULTATION ON DIALOGUE WITHIN THE SYRIAC TRADITION. Edited on behalf of the Foundation PRO ORIENTE by ALFRED STIRNEMANN/GERHARD WILFLINGER. Vienna: Pro Oriente, 1998, 190 pages, ppb., n.p.(Hofburg, Marschallstiege II, A-1010 Vienna, Austria).

Following the invitation of Archbishop Francis E. George OMI of Chicago, the third non-official consultation on dialogue within the Syriac Tradition took place at the University of St. Mary of the Lake, Mundelein, Illinois, U.S.A., from July 6 to 19, 1997. At this meeting all the Churches of Syriac Tradition(s) were represented (Assyrian Church of the East, Ancient Assyrian Church of the East (Oldcalendarists), Syrian Orthodox Church, Malankara Orthodox Syrian Church, Chaldean Church, Syro-Malabar Church, Syrian Catholic Church, Maronite Church, Syro-Malankara Church). Other participants were of the staff of Pro Oriente, eight experts, observers, and keepers of the minutes. This volume is precious for several reasons. It does not only give a documentation of the opening ceremony with the addresses of Mr. A. Stirnemann, President of Pro Oriente, Patriarch Mar *Dinkha IV*, and Archbishop Francis E. George and the papers and discussions, but also a rich annex. The papers and discussions are of high intellectual level and show a wide opening of minds and hearts aiming to help overcome the theological difficulties still existing here and there. There were three main themes the assembly of Mundelein had to deal with: 1. Theodore of Mopsuestia: Person and Teaching, 2. Person and Teaching of Nestorius, 3. Anathemata and Their Lifting. The first topic was explored by Mar Bawai Soro (Assyrian), Adelbert Davids (Roman Catholic). The Person and Teachings of Nestorius were taken under consideration by Mar Gregorios Youhanna Ibrahim (Syrian Orthodox), Mar Bawai Soro, and Elias Khalifé-Hachem (Maronite Catholic), while Studies on Anathemata and their lifting were made by Mar Cyril Aphrem Karim (Syrian Orthodox), Michael Birnie (Assyrian) and Theresia Hainthaler (Roman Catholic). The names of most of the speakers are widely known among theological scholars and ecumenists. The discussions on Theodore of Mopsuestia and Nestorius revealed particularly the problems for the Coptic Orthodox Church, expressed by her observer, Amba Bishoy, Metropolitan of Damiette. The 3rd consultation was concluded by an ecumenical prayer service. At the end, a joint communiqué was drafted and also an appeal for a common date of Easter was published. In the annex, Frans Bouwen WF deals with the initiatives of Pro Oriente towards the Assyrian Church of the East, then Sebastian Brock masterly summarizes all the papers of the second consultation (published in *Syriac Dialogue* 2), and Dietmar W. Winkler presents a paper on "The christological convergence at Pro Oriente's second Syriac consultation and some critical observations on the second Council of Constantinople (533). Added are a short study of the late André de Halleux OFM "The Christological Agreement of 433: Model of Ecclesial Reconciliation", Guidelines for the reception of communion for Catholics adopted by the United States National Conference of Catholic Bishops, and the joint synodal decree for promoting unity between the Assyrian Church of the East and Chaldean Catholic Church. It should be noted (p.188) that by some inadvertence the hierarchs mentioned under 5. and 6. belong to the opposite synod: Mar Stephane Babaca and Mar Hanna Kello are Chaldean, while Poulouse Mar Poulouse (†1998) and Mar April Khamis are Assyrian hierarchs. At last, we find a brief bibliography which is to help deepening the contents of the papers presented during this reunion. We recommend warmly this publication.

J.Madey

NEWS

IN MEMORIAM PETRO B.T. BILANIUK

On September 8, 1998, the Rt Rev. Prof. Dr h.c. Petro B.T. Bilaniuk of the University of St Michael's College in the University of Toronto, Canada, passed away. He left his extensive library collection to the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at the Faculty of Theology of St Paul University, Ottawa. The late professor who was also a Mitrophoric Archpriest (the highest rank a married priest can obtain in the Ukrainian Catholic Church), was born at Zalishchyky in Western Ukraine on August 4, 1932. Due to World War II, his family flew to Poland in 1940 and to Berlin in 1944. Because of the Soviet occupation of one part of Germany, they moved westward, first to the region of Stuttgart, Germany, and in 1949 to Canada. After having studied at the University of Montreal and at the Pontifical Urbanian University in Rome, he spent more than five years at the university of Munich under the direction of the then professor of dogmatic theology, Rt Rev. Msgr Prof. Dr Michael Schmaus. He married Franziska Maria Theresia Limbach in 1960. Having been awarded the degree of Doctor in Theology, the young couple with their first child born in 1961 returned to Toronto where Dr. Bilaniuk started his teaching career. Since 1969 Dr Bilaniuk was Associate Professor of Theology and Religious Knowledge. During his sabbatical year, the family - there were now four sons: Stefan, Nykolai, Mykhail and Iosyf - came to Europe. At that time, Fr Peter submitted another dissertation on *The Fifth Lateran Council (1512-1517) and the Eastern Church* at the Faculty of Philosophy of the Ukrainian Free University in Munich and was awarded with the degree of Doctor of Philosophy (1972). This university appointed him Visiting Professor in 1973, so also the John XXIII Institute of Fordham University, New York, in 1978. In the same year he delivered *The Placid Lectures* in honour of Prof. Dr Dr Placid J. Podipara CMI at the Pontifical Oriental Institute in Rome which eventually were published under the title *Theology and Economy of the Holy Spirit: An Eastern Approach* (Bangalore: Dharmaram, 1980). In 1980, Kyr Isidore (Borecky), Ukrainian Catholic eparch of Toronto, ordained Professor Bilaniuk to the Diaconate, and in 1981, His Beatitude Patriarch Joseph I (card. Slipyj) ordained him to the Holy Presbyterate. On February 15, 1982, the Head of the Ukrainian Catholic Church awarded Fr Prof. Bilaniuk the silver pectoral cross. On October 14, 1985, his successor, His Beatitude Myroslav Ivan (card. Lubachivsky) raised him to the dignity of Archpriest, and on November 18, 1988, Bishop Isidore of Toronto elevated him to the dignity of Mitrophoric Archpriest. In the 80's Professor Bilaniuk also edited his *Studies in Eastern Christianity* (4 volumes). He was also one of the active participants of the

International Conference of the Catholic Oriental Churches in Kottayam where he delivered a paper on *Ukrainian Catholic Church in the Light of Contemporary Ecclesiology*. On the occasion of his 60th anniversary, the Department of Ancient Christian Archeology of the Institute for classic archeology of the University of Vienna and the Liturgical Institute at the Karl-Franzens-Universität of Graz, Austria, in collaboration with the Byzantine Order of the Holy Sepulchre, Scarborough, Ontario, Canada, and the Canadian Teilhard de Chardin Association published a Festschrift in honour of Fr Petro *The Divine Life, Light and Love: Euntes in mundum universum* which also contains a list of the publications of this eminent Oriental Catholic scholar. Till his death he belonged to the editorial board of *Logos: A Journal of Eastern Christian Studies*, edited by the Metropolitan Sheptytsky Institute. *Vicna iomu pam'iat'! May his memory be eternal!*

LICENTiate AND DOCTORATE DEGREES PROGRAM IN EASTERN CHRISTIAN STUDIES AT ST PAUL UNIVERSITY IN OTTAWA

On October 23, 1998, Saint Paul University's Senate officially granted its approval for a Pontifical Licentiate and Doctorate degree program in Eastern Studies. The program will be offered through the Faculty of Theology's Metropolitan Andrey Sheptytsky Institute. This is the first time in history that an academic institution founded and sponsored by Ukrainian (Byzantine-rite) Catholics is able to provide a full Pontifical theology degree study program. Saint Paul University works under two charters, ecclesial and civil. The approval of Pontifical degree programs now paves the way for additional accreditation on civil degrees as well. The process, which includes approval by the University School of Graduate Studies and Research, its Senate, and also by Ontario's Ministry of Education, is expected to be completed by the spring of 1999. Specialization will include: Eastern Christian Theology and Spirituality, Eastern Christian Liturgy, Ukrainian and Eastern Church History, and East-West Ecumenism. The Master's (Licentiate) program will be accepting students starting in September 1999. *Congratulations to the Metropolitan Sheptytsky Institute's staff.*

MELKITE HIERARCHS AT THE SHEPTYTSKY INSTITUTE OF ST PAUL UNIVERSITY, OTTAWA

In October, two Greek-Melkite Catholic hierarchs addressed the staff and students of Metropolitan Sheptytsky Institute. On October 1, 1998, Kyr Nicholas (*Samra*), auxiliary bishop in the Eparchy on Newton, U.S.A., spoke on *The Ecumenical Initiatives of the Church of Antioch: Past and Present*. In his thoughtful presentation, Bishop Nicholas offered encouraging examples of local ecumenism between the separated Eastern Catholic and Ortho-

dox branches of the Church of Antioch. On October 15, the famous author and spiritual leader, Kyr Joseph (Raya), retired Archbishop of Akka, Haifa and all Galilee, gave a colloquium on the Basic Characteristics of Byzantine Theology. An inspiring and engaging speaker, the 81 year old prelate conveyed the East's deep sense of awe and humility before the infinite Triune God and spoke of the gift of divinization offered to all creation. He also addressed the many challenges of leading a life worthy of temples of the Holy Spirit.

'AN AUDIOTAPE ON EASTERN CHRISTIAN THEOLOGY'

An audiotope of the 53rd Annual Convention of the Catholic Theological Society of America (June 13, 1998) is now available (\$10.00 CDN/\$ 8.00 USA). The convener of this convention was Peter Galadza of St Paul University (Ottawa), its moderator Jerry Skira of the University of St Michael's College (Toronto). Four theologians presented their papers: Robert Taft, Pontifical Oriental Institute (Rome), Andriy Chirovsky, St Paul University (Ottawa), Myroslav Tataryn, University of Saskatchewan, Peter Galadza. Orders may be addressed to: Metropolitan A. Sheptytsky Institute, St Paul University, 223 Main St, OTTAWA, Ont. K1S 1C4, Canada.

ORIENTAL THEOLOGY 1998/99 AT ST PAUL UNIVERSITY, OTTAWA

The Metropolitan Andrey Sheptytsky Institute (MASI) Newsletter of November 1998 offers the main title of the lectures held during the current academic year. Possibly many readers of this review will also be interested to know something about them. The name of the lecturer (professor) is given in brackets:

- Sources of Holy Tradition (Fr I. Kutash)
- The Patristic Moral Tradition (A. Krawchuk)
- Eastern Christian Doctrine I: Triadology, Christology, Pneumatology (Fr A. Chirovsk)
- Graduate level: Liturgy, Theology and Spirituality; The legacy of Alexander Schmemmann (Fr P. Galadza)
- The Holy Mysteries: Byzantine Sacraments (Fr P. Galadza)
- The Seven Ecumenical Councils in Eastern Tradition (A. Krawchuk)
- Selected Topics in Eastern Church History: The Ukrainian Churches in North America (A. Krawchuk)
- Theology and Spirituality of Icons (Fr A. Chirovsky)

At the Monastery of the Holy Transfiguration, Mt Tabor, Redwood Valley, California (June 19-July 17)

- Early Kyivan Spirituality (Fr A. Chirovsky)
- Reform and Renewal in Byzantine Liturgy (Archimandrite Boniface [Luykx])

BISHOP WALTER KASPER, SECRETARY OF THE COUNCIL FOR PROMOTING CHRISTIAN UNITY

His Excellency Dr Walter Kasper, Bishop of Rottenburg-Stuttgart, Germany, is the new Secretary of the Vatican Council for promoting Christian Unity. He replaces Bishop Pierre Duprey who retires. The new Secretary who is a well-known theologian has proved his keen interest and competence in the ecumenical field.

POPE JOHN PAUL II AND PATRIARCH KAREKIN I MEET IN THE VATICAN

Holy Father Pope John Paul II received in audience His Holiness Karekin I, Supreme Patriarch and Catholicos of All Armenians in the Vatican on 25th, March 1999. The occasion was the inauguration of the joined Rome-Armenian Exhibition held in the Sistine Hall of the Vatican Library. It was also the 1700th Anniversary of the establishment of the Armenian Church. The meeting of the Heads of two Churches and the Exhibition conducted in the Vatican have paved the way for a better understanding and closer cooperation between the Churches. The Pope referred in his speech to the great enthusiasm showed in the past by the Armenians for the unity of the Church and hoped that the birth of the Third Millennium will witness to the fulfillment of that aspiration.

NEW EPARCHY IN THE SYRO-MALABAR CHURCH IN INDIA

Holy Father Pope John Paul II has established a new Eparchy for the Syro-Malabarians in the State of Karnataka, India. It will be the first Syro-Malabar Eparchy in that State. The Archdiocese of Thalassery was divided to establish this new Eparchy, which is named *Belthangady*. Mar Lorenz Mukkuzhy from the Archdiocese of Thalassery is named the first bishop of the new Eparchy. He was the episcopal Vicar of that area. The Inauguration of the new Eparchy and the Consecration of the new Bishop will be on August 4, 1999.

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